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ITHURIEL'S SPEAR:

OR,

IS THIS CHRISTIANITY?

THE UNIVERSITY OF CHICAGO

DEPARTMENT OF CHEMISTRY

1954

ITHURIEL'S SPEAR:

OR,

IS THIS CHRISTIANITY?

BEING

A VINDICATION OF CHRISTIAN DOCTRINE, AND AN
EXAMINATION OF THE BOOK CALLED

“ECCE HOMO,”

BY THE TEST OF SCRIPTURE.

BY

H. SHEPHEARD, M.A.,

LATE FELLOW OF ORIEL COLL., OXFORD :
LATE INCUMBENT OF CASTERTON, WESTMORLAND.

“Him thus intent Ithuriel with his spear
Touched lightly: for no falsehood can endure
Touch of celestial temper.”

MILTON's *Paradise Lost*, Book iv., l. 810.

“To the Law and to the Testimony; if they speak not
according to this word, it is because there is no light in
them.”—Isa. viii. 20.



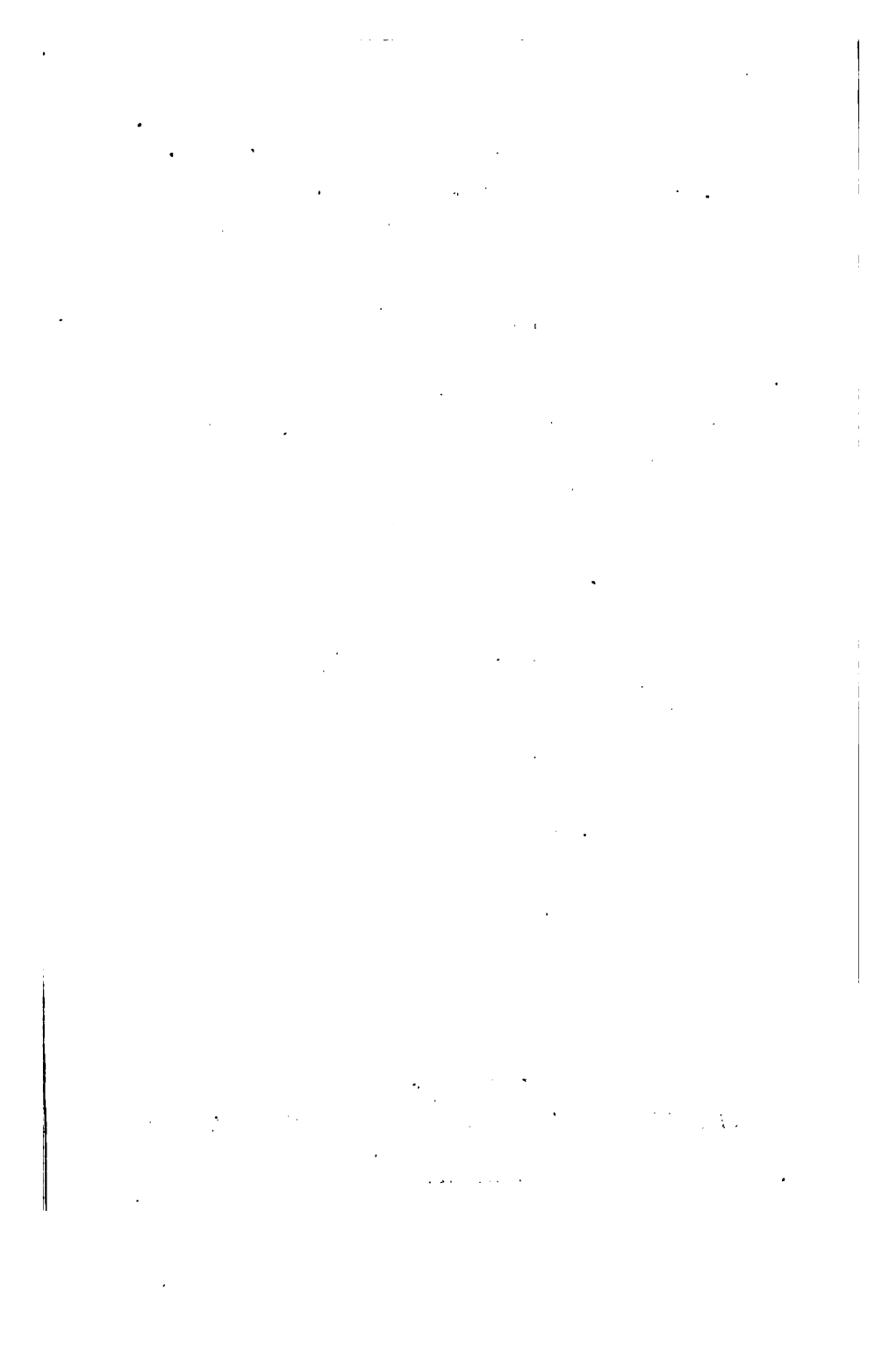
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PREFACE.

ONE reason alone has induced me to write something in reply to the recently-published book called "*Ecce Homo*"—namely, that it seems to have found many readers: and many, too, who appear to mistake its real nature and tendency. If there is in it anything new, it is not in the *principles* it advocates—but only in the *manner* in which it advocates them.

The *principles* of "*Ecce Homo*" are old—as old as the time when *the first doubt* was suggested as to the truth of what God had spoken—"Yea, *hath* God said"—?—Gen. iii. 1.

But the *manner* in which those principles—if principles they can be called—are advocated, has perhaps some novelty in it. The *phraseology*, at least, is new: and there is a degree of *subtlety* and *plausibility* in the book which is perhaps also new—for there is an appearance of candour, and a profession of anxious inquiry after truth, and a seeming benevolence of purpose, which have not often, if ever before, been enlisted into the service of error.

The phraseology is new chiefly in the use of one term—"The Enthusiasm of Humanity"—which is made to do duty as the mainspring of the system: and also, in the *adoption* of the established phrases of Gospel truth, and

the *application* of them to signify things essentially different from their established and proper meaning. The whole system of "Ecce Homo" is a system of *counterfeits*. The author *speaks* of "*Christianity*"—"repentance"—"*faith*"—"holiness"—"*inspiration*," and the like: all which, and other Evangelical terms, have their established meaning in our language. We *know* what they mean. There is a conventional usage of these words which is as well understood as "*St Paul's*" is understood to mean St Paul's Cathedral. But what would be thought of a minister of the Gospel of Christ who should promote sermons and collections for the repairs of "*St Paul's*," and then hand over the money for the decoration of a "*St Paul's*" Church in *Rome*, which no one had even heard of? We should know how to designate such a transaction, and how to deal with it. When the author of "*Ecce Homo*" speaks of "*inspiration*"—"faith"—"*holiness*," &c., we *suppose* we know what he means: but when we come to examine into the matter, we find he means not so as we supposed—he means something we had never dreamt of. There is a *delusion* practised upon his readers. He offers us what seems to be gold—we put it into the crucible, and find it tinsel. He seems to hold out to us the Pearl of great price—we grasp it—open our hands and our eyes—and find that we have got a *pebble*. If the book shall fall into the hands of an anxious inquirer after salvation—one whose heart is yearning for an answer to the question, "What must I do to be saved?" that inquirer will find that he has come to ask bread of one who gives him a stone—a fish of one who gives him a serpent—an egg of one who offers him a scorpion.

The whole book is a mere burlesque of Christian doctrine—a counterfeit, a delusion, and a snare. It *seems* to present to us the lovely form of well known *Truth*—enfolded, however, in such a veil of wordiness as makes her identity dubious—a veil of fine-spun theories, doubtful disputations, philosophical discussions, probabilities and improbabilities, quite sufficient to perplex the simplest matter, and to disguise the most familiar truths. But strip off the veil—tear asunder the web of perplexity—bring out the plain sense in plain English—and you see, not the lovely features of *Truth*, but the undisguised ugliness of *Infidelity*—for this is the real character of “*Ecce Homo*.”

This ambiguity accounts for the great differences of opinion which exist respecting the book. It professes, and seems, to be a book of Christian instruction—it is, in reality, destructive of Christianity altogether:—or rather, it is destructive of Christian *faith* in those who are influenced by it. Its professed intent is to *edify*—to build up Christians in their most holy faith—its real effect is to undermine the very foundations of their faith in the Gospel of Christ. It professes to hold forth the word of life as a light to the Christian pilgrim—but instead of holding forth that word which “is a lamp to our feet, and a light unto our path,” it is but an *ignis fatuus* which would mislead *from* the right path, and then leave us in darkness and despair.

And as the sight of the *ignis fatuus* would animate the benighted traveller with fresh spirit for a moment, under the idea that he had found a guide to a resting-place, so some persons have perhaps felt themselves stirred with

fresh hopes of "winning Heaven," as the author of "Ecce Homo" speaks, by renewed efforts made in accordance with his views. Such persons—if such there be—are deeply to be pitied. They are deceived already—and will soon find themselves disappointed. Their efforts to arrive at such a point of "moral improvement" as may warrant them, in their own opinion, to believe that they shall "win Heaven by loving their neighbour and their enemy," will resemble nothing more truly or more pitiaibly than the struggles of the erring traveller who is led by the *ignis fatuus* deeper and deeper into the quagmire.

Is, then, the author of "Ecce Homo" a hypocrite and a deceiver? A deceiver he unquestionably is—it is not for man to say that he is a hypocrite. "To his own Master he standeth or falleth:" "who art thou that judgest another"?

But there is a state of mind in which a man may be a deceiver without being a hypocrite. To suppose that any human being would *wilfully deceive* another to his eternal ruin is to attribute to that human being the character of the devil. But a man may deceive another because he has already deceived himself. "*Deceiving and being deceived*," is the description of this state of mind given in the Word of Inspiration.—2 Tim. iii. 13. And a more fearful state of mind there can hardly be on this side of death and judgment. It is only less awful than the state of lost souls in hell, because it is not quite hopeless. While there is life there is hope—hope that even such an one may yet have his eyes opened. Such an one was Saul the persecutor. He was not a hypocrite, in the usual sense of the word—not consciously *acting a part*—"an

actor," as the author of "*Ecce Homo*" expresses it: for he "*verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth.*"—Acts xxvi. 9. Yet such an one is *responsible for his own acts*—and *for the delusion* under which he does those acts. For this delusion, though not itself voluntary, is *the consequence of successive acts which were voluntary*. His case is like that of the drunkard; who is responsible for what he does even when he knows not what he is doing. Intoxication is no excuse for mischief or for crime, but rather an aggravation of both. There is an intoxication of the *mind* as well as of the body—an intoxication which paralyses the *moral* vision, and perverts the straight view of *conscience*. "If the *light* that is in thee be darkness, how great is that darkness!" If the very eye of conscience, which should be our guide, is itself clouded and dim, what can repair the loss? If the needle of the mariner's compass be diverted from its right direction, the mariner is unconsciously misguided by his own compass. If a man's conscience and mind be perverted by wrong influence, the mind which should have been his guide becomes his betrayer. He becomes "an evil man and a seducer, deceiving and being deceived."

And this is the natural history of religious error.

But how comes it to pass that it is so? How happens it, that a man who is sincere in his own intention believes himself to be right, when he is grievously and fatally wrong? What is the *origin* of that *obliquity* of mind which has led him into so erroneous a course?

If the history of such cases could be accurately traced, it would always be found that there was a period in each

man's life when *he resisted the truth and his own conscience*.^{*} There was a point in his journey at which the road diverged in two directions, and where the wrong road seemed, for some reason or other, to be the more attractive of the two. Yet there *was* the sign-post, "This is the way, walk ye in it": there *was* the description, "*Wide* is the gate, and *broad* is the way, that leadeth to destruction, and many there be which go in thereat: because *strait* is the gate, and *narrow* is the way, which leadeth unto life, and few there be that find it." The sign-post of conscience, and the description in the Christian traveller's handbook, ought to have been sufficient. But there was a lurking indisposition to *take* the right road. It might be the love of pleasure—it might be the pride of intellect—it might be the fear of man—it might be prejudice, the

^{*} The following passage furnishes a case in point.—"I read," says Dr Newman, speaking of himself when fifteen years old, "Newton on the Prophecies, and in consequence became most firmly convinced that the Pope was the Antichrist predicted by Daniel, St Paul, and St John. My imagination was stained by the effects of this doctrine up to the year 1843" (within one or two years of the time of his becoming a Roman Catholic); "it had been obliterated from my reason and judgment at an earlier date; but the thought remained upon me as a sort of false conscience" (rather as God's voice to him, would he but have listened). "Hence came that conflict of mind which so many have felt besides myself, leading some men to make a compromise between two ideas so inconsistent with each other—driving others to beat out the one idea or the other from their minds—and ending, in my own case, after many years of intellectual unrest, in the gradual decay and extinction of one of them."—Note to *Commentary on the Revelation*, p. 1—by the Rev. S. Garratt, quoting Dr Newman's *Apology for his life*—p. 62.

effect of parental example or the personal influence of an acquaintance, a tutor, a preacher—but *some* influence there was, which *silenced* the whisper of conscience, drew away the eye from the signpost and the handbook, and overpersuaded the traveller to try the tempting *broad way*—in foolish self-confidence of his own ability to be his own guide, or in equally foolish confidence in the guidance of the companion who undertook to be a better guide than conscience and the Word of the living God. “*There is a way which seemeth right* unto a man: but the end thereof are the ways of death.”—Prov. xiv. 12. We might indeed have hesitated to believe that there has been a *voluntary* departure from truth in some who seem so very sincere in error, were not the fact established by the express words of Him who “knows what is in man”—“Because they received not the love of the truth that they might be saved, for this cause God shall send them a strong delusion that they shall believe a lie.”—2. Thess. ii. 11.

It often happens—indeed usually—that those who are the leaders in heresy and error carry with them a greater appearance of sincerity and earnestness, a more amiable and pleasing manner, a more fascinating style of conversation and writing, than do the faithful and uncompromising advocates of the Truth. Almost every leader of heresy has been remarkable for apparent sincerity of intention and sanctity of life. But what then? If the bait were not tempting, what fish would take the hook? It is the very attractiveness of the teacher that wins attention to his teaching. The man who should either disgrace himself by immorality, or offend by rudeness, would gain small credit for his doctrine.

But never was error presented in so seductive a manner as in the present day. The power of talent, the *prestige* of social position and ecclesiastical dignity, the charms of eloquence, the weight of learning, the plausibility of a professed love of fair and free inquiry—all are enlisted into the service.

And this was all foreseen, and foretold. The word "*seducers*" points accurately to the *character* of the religious error of the present day. "*Seducers*"—*γόνιμοι*—who bewitch their dupes by the magic charm of learning, amiability, and eloquence—professed liberality and fairness, philanthropy and benevolence:—and, it may be added, by a subtlety of argument which eludes the observation of minds not disciplined in the detection of sophistry.

"*Ecce Homo*" is announced as "*a fragment*," to be followed hereafter by another volume; and the author deprecates complaints of the imperfection and defectiveness of his present work, on the ground that a fragment means a defective and imperfect thing. He pleads that it is allowable to treat of a *part* of Christianity without treating of the whole.

No doubt it is—and it would have been a matter of indifference to the public what the author of "*Ecce Homo*" chose to treat upon provided that his treatise were harmless.

But it is not harmless—it is to the last degree mischievous and injurious. And the mischief is greatly increased by the idea which some readers seem inclined to take up, that *as it is only a fragment*, it is unfair to form a judgment of its real tendency till the forthcoming volume shall have completed the author's meaning.

The effect of this mistaken candour and liberality of course is that *the poison has time to work*. In the minds of those who *suspend judgment* in expectation of the second volume, the mischief is already done by the first. And the mischief already done by the first can by no possibility be repaired by the second. A *poisoner* is not the less guilty because he takes his victim off by *repeated doses*. "*Ecce Homo*" is a *dose of poison—fatal* to the soul which imbibes it. The forthcoming volume will be nothing else than *another dose* of the poison—*unless* indeed the unhappy author should in the meantime come to see things so very differently, that his second work shall be a complete and unqualified *retraction* of the first. Otherwise, it can be nothing else than a confirmation of it—a second dose of the same poison, perhaps stronger than the first.

And what matters it that "*Ecce Homo*" is "a fragment" only, if it be a *fragment of poison—a part* only of the whole intended dose, to be followed by *more* poison hereafter? It is poison still, notwithstanding that it is but a fragment. The advanced guard of an enemy's army is but a fragment of the army—but it is hostile and dangerous nevertheless. We should hardly admire the prudence of the patient who, suspecting that poison had been administered in his medicine, should resolve to wait for another dose of the same medicine before he should make up his mind whether it were poisonous or not—or of the Sovereign who, when his frontier had been already crossed by the enemy's vanguard, should wait to see it followed by the main body before he would believe that an attack upon him was intended! And "*Ecce Homo*" is a *preliminary*

dose of moral poison—the *advanced guard* of an enemy's attack upon the Kingdom of Christ and of God.

Undoubtedly it is possible and allowable to discuss a part of Christianity without discussing the whole.

But what if, in the course of discussing one part, another part is expressly or virtually *denied*? A partial *discussion* of Christianity may turn out to be a partial *denial* of Christianity—and if so, then there is an *attack* upon Christianity.

But farther—what if the partial denial of Christianity should prove to be a denial of the most essential—the most fundamental—part of Christianity? Is a breach in the wall of a besieged city to be neglected because the *whole* wall is not thrown down? Or is a mine dug beneath the very citadel the less to be dreaded because it affects only a *part* of the city?

The author of "Ecce Homo" states that no theological questions are discussed in his present work.

What, then, is *Faith*—what is *Holiness*—what is *Repentance*—what is *Inspiration*—all which are expressly treated of and defined in "Ecce Homo"? Are these not parts of Theology? And what is even the *Personality of the Holy Ghost*, and the *Godhead of Christ*? Are these not parts of Christian Theology, which are indeed the very foundations of it?

It will be shown in the following pages that, whether or not the author of "Ecce Homo" intended to *discuss* theological questions, he has in fact, *either expressly or by implication*, *DENIED every fundamental and vital doctrine of the Christian faith.*

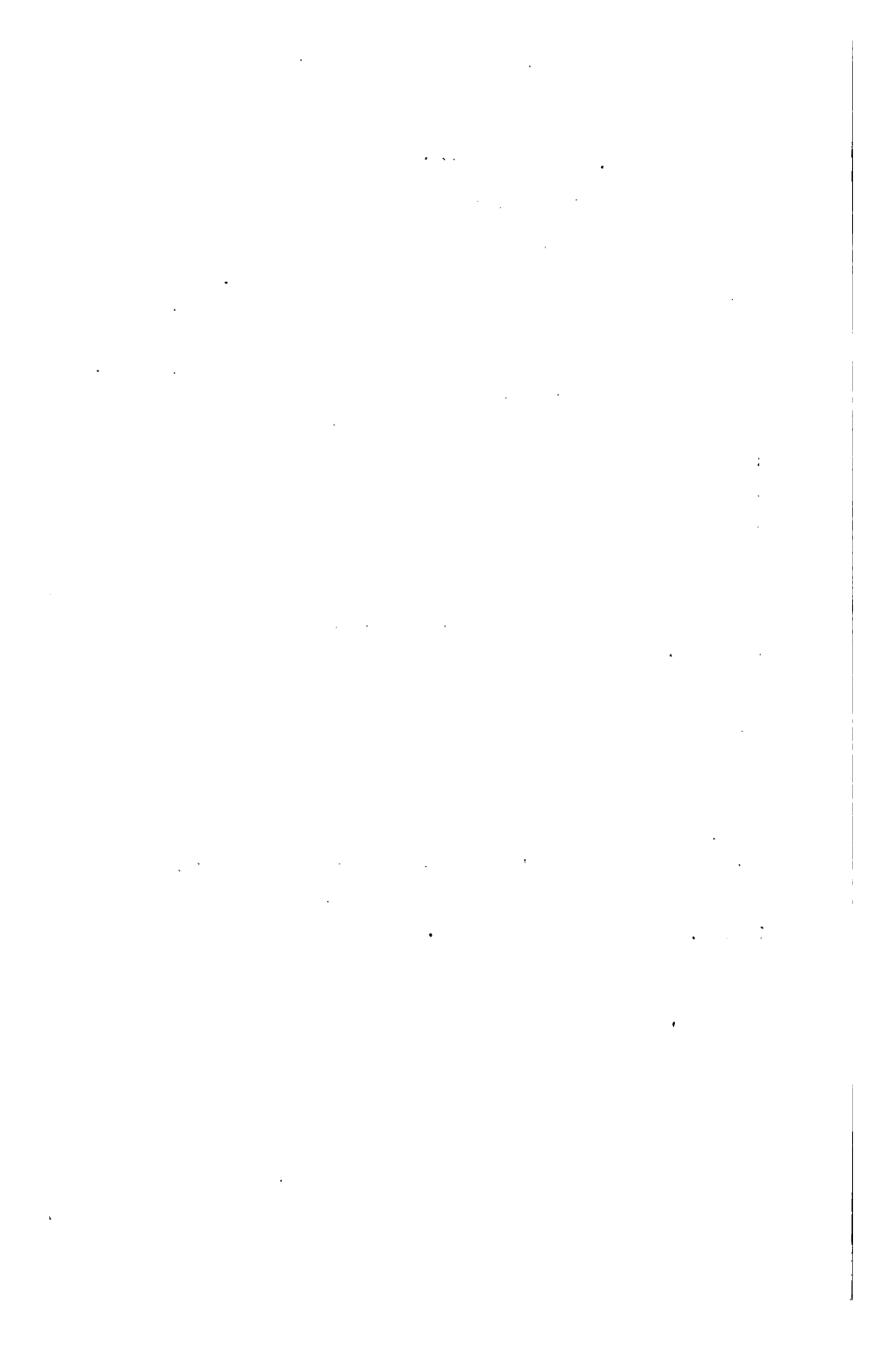
We need not wait for his forthcoming book to know

what are his theological opinions. We need but to compare "Ecce Homo" with the Word of God to see at once that *Infidelity* is the sum and substance of his tenets.

The present little work is put forth in the hope of contributing some assistance to those readers of "Ecce Homo" who find themselves perplexed and lost in the mazy labyrinth of its pages. The object will be attained if it shall be the means of opening the eyes of the young—the simple-minded and unsuspecting—the wavering and undecided, to the real spirit and tendency of a book which, under the garb of philosophical and friendly inquiry into the nature of the Christian Church, conceals the most insidious and the most deadly attack upon all Christian faith and practice which has ever appeared in the English language.

COVE HOUSE,
SILVERDALE, LANCASTER,
3d Dec. 1866.

* * *The author of "Ecce Homo" is not responsible for the italics in the quotations made in this work from his volume.*



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CONTENTS.

CHAPTER I.

INTRODUCTORY,	PAGE 1
-------------------------	-----------

CHAPTER II.

"ECCE HOMO" DENIES AND REJECTS CHRIST IN HIS GODHEAD AND IN HIS MIRACLES,	11
--	----

CHAPTER III.

"ECCE HOMO" DENIES AND REJECTS CHRIST IN HIS ATONEMENT FOR SIN,	36
--	----

CHAPTER IV.

"ECCE HOMO" DENIES THE HOLY SPIRIT OF GOD,	48
--	----

CHAPTER V.

THE WHOLE SYSTEM OF "ECCE HOMO" SHOWN TO BE A DENIAL OF CHRISTIANITY,	63
--	----

b

CHAPTER VI.

	PAGE
THE AUTHOR OF "ECCE HOMO" DENIES THE FALL OF MAN, AND THE CORRUPTION OF MAN'S NATURE—AND EXALTS HUMAN MERIT AS DESERVING HEAVEN,	79

CHAPTER VII.

"ECCE HOMO" REJECTS THE AUTHORITY OF THE TEN COMMAND- MENTS, AND ALSO OF THE NEW TESTAMENT, AS NOT BINDING ON A CHRISTIAN MAN,	88
--	----

CHAPTER VIII.

SAME SUBJECT CONTINUED.—"ECCE HOMO" REJECTS THE COMMAND- MENTS OF CHRIST, AS NOT BINDING ON A CHRISTIAN MAN,	97
---	----

CHAPTER IX.

"REPENTANCE"—"FAITH"—"HOLINESS"—AND OTHER WORDS, PERVERTED FROM THEIR TRUE MEANING—AND RELIGIOUS WARS, PERSECUTION, AND BURNING OF HERETICS, REGARDED, WITH SATISFACTION BY THE AUTHOR OF "ECCE HOMO,"	107
---	-----

CHAPTER X.

SAME SUBJECT CONTINUED.—NATURE OF HOLINESS AND VIEWS OF SIN—THE SINFULNESS OF SIN, AND THE RICHES OF GOD'S FORGIVING GRACE, BOTH ALIKE DENIED BY THE AUTHOR OF "ECCE HOMO,"	127
--	-----

CONTENTS.

xix

CHAPTER XI.

	PAGE
ERRONEOUS AND DEGRADING VIEWS OF "ECCE HOMO" RESPECTING BAPTISM AND THE LORD'S SUPPER.—MISCHIEVOUS AND DE- MORALISING TREATMENT OF THE LORD'S DAY, . . .	141

CHAPTER XII.

A CHAPTER ON THE ANCIENT PHILOSOPHERS AND POETS ADMIR- ED BY THE AUTHOR OF "ECCE HOMO," . . .	153
--	-----

CHAPTER XIII.

THE PRINCIPLES OF "ECCE HOMO" PROVED TO BE IDENTICAL WITH THE DEISM OF TOM PAINE, VOLTAIRE, AND ROUSSEAU.—THE FRENCH REVOLUTION, AND WHAT LED TO IT, . . .	162
--	-----

CHAPTER XIV.

THE SYSTEM OF "ECCE HOMO" SHOWN TO BE AS CONTRARY TO FACTS AS IT IS CONTRADICTORY TO SCRIPTURE, . . .	178
--	-----

CHAPTER XV.

SAME SUBJECT CONTINUED.—THE PRINCIPLES OF "ECCE HOMO" PROVED TO HAVE BEEN THE PRINCIPLES OF THOSE WHO CON- DEMNED AND CRUCIFIED THE LORD OF GLORY, AND PERSECUTED THE APOSTLES, . . .	192
--	-----

CHAPTER XVI.

THE DOCTRINE OF THE ATONEMENT SHOWN TO BE THE ONLY RA- TIONAL ACCOUNT OF THE SAVIOUR'S DEATH, AND THE ONLY DOCTRINE WHICH CHRISTIAN MISSIONS HAVE PREACHED WITH SUCCESS, . . .	204
---	-----

CHAPTER XVII.

	PAGE
THE IMPROVEMENT OF MORALITY SHOWN BY FACTS TO BE BEST EFFECTED BY THOSE DOCTRINES WHICH "ECCE HOMO" REJECTS.	
—THE REASON WHY RATIONALISTS CAVIL AT THE BIBLE, .	219

CHAPTER XVIII.

THE SYSTEM OF "ECCE HOMO" PROVED TO BE SUBSTANTIALLY THE SAME AS THE FRENCH AND GERMAN ATHEISM OF THE PRESENT DAY.—CONCLUSION,	227
--	-----

ITHURIEL'S SPEAR.

CHAPTER I.

Introductory.

THE professed object of the book called "Ecce Homo" is to inquire into the character and work of our Lord Jesus Christ.

The author would certainly have commenced such an inquiry better by ascertaining and stating *what facts exist*, upon which to *found* the proposed inquiry, than by informing his readers at the outset that he holds himself quite independent of the evidence of those facts.

Facts can only be known either by ocular demonstration, or by the testimony of those who were themselves eye-witnesses of them. But how does the author of "Ecce Homo" treat the eye-witnesses of those facts upon which Christianity rests? He accepts "those conclusions about Christ, not which church doctors *or even apostles* have sealed with their authority, but which the facts themselves, *critically weighed*, appear to warrant."—Preface.

But what *are* "the facts themselves?" How does the author of "Ecce Homo" know what they are? He knows them only as we know them—by the testimony of the apostles—*those very apostles whose authority he repu-*

diates. The facts, he says, must be "critically weighed"—and then we are to draw from them our *own* conclusions.

That is to say—we are first to dispute the testimony of the apostles, who are our only authorities for the truth of the facts—and then build up our creed on their testimony, which we have already repudiated!

The practical effect of this method of course is that the author of "Ecce Homo," having set aside the authority of the apostles, and put in requisition his own "verifying faculty" to "weigh critically" the facts they narrate, proceeds to issue the *imprimatur* of his own superior authority in favour of such facts of the Gospel narrative as he thinks proper to admit—rejects unceremoniously those which do not suit his own theories—and *invents* abundance of new "*facts*" of his own, with the most unblushing effrontery. In other words, he sets aside the Gospel history in its integrity, and supplements it by fables of his own fabrication.

It may, indeed, be said with truth, that the whole system of "Ecce Homo" is built up on the foundation of one of these fables. "Christ," he says, "was to introduce *an enthusiastic virtue*."—p. 8. The assertion is simply an invention of the author's own imagination. But, "the whole of the present volume," he adds, "will be a comment on this text." The whole of "Ecce Homo," then, is a comment on a *fiction*.

The sentiments put forward in this book have been again and again thrust upon us in different forms and at different times, and have been again and again answered and disproved. But there is in "Ecce Homo" an air of high pretension, which to unwary and simple minds may be seductive and imposing. The author speaks as if the world had been for eighteen hundred years entirely in the dark as to the true nature of Christianity; and as if *he* had been the first

to discover who and what Christ was, and what was the nature of the work He undertook to do. Not only does he put aside with scornful disregard the judgment of all the great, wise, and holy men since the apostles' time, who have set their seal to the precious truths of the Gospel—many of whom sealed their testimony with their blood—but the authority even of apostles themselves, as shown above, is rejected with cool contempt.

Such prodigious assurance and self-sufficiency would be amusing, were it not melancholy. It is quite evident that, in the opinion of the author of "Ecce Homo," the writers of the four Gospels either did not know the meaning of their own writings, or else, that they expressed themselves in language so far beyond the understanding of ordinary men, that the whole Christian Church for eighteen hundred years has been altogether in error as to the real doctrines of Christianity; and that it has required the more advanced science of modern times, and the superior abilities of the author of "Ecce Homo," to set us right.

That this is no overstrained statement is plain from the express words of a writer in *Macmillan's Magazine*, who signs himself "A. P. S.," and whom the author of "Ecce Homo" calls his "kind and cordial critic." The *Quarterly Review* had made the very just remark, that "he speaks as if the comments of learning, genius, and piety for eighteen hundred years had left the character of our blessed Lord an enigma, and it has been reserved for the author of 'Ecce Homo' to solve the mystery." The writer "A. P. S.," remarks, "Alas! that this should be so nearly a correct statement of the case!"*

Yet the author of "Ecce Homo," somewhat unfortunately

* If "A. P. S." is not the Dean of Westminster, the Dean would certainly do well to disavow the authorship of an article generally attributed to him by public opinion.

for his high pretensions, and for the absurd claims made on his behalf by his admirer "A. P. S.," virtually admits his own inability to handle his subject at all. He owns that "after reading a good many books on Christ, he felt still constrained to confess that 'there was no historical character whose motives, objects, and feelings remained so *incomprehensible* to him.'"—Preface, xxii. So, again, p. 31—"We feel *baffled* at the beginning of our investigation." "Our *perplexity* arises from this," &c. And p. 41—"Three things strike us with *astonishment*," &c.

And no wonder. The man is sure to be "*baffled*," lost in "*perplexity*," and "struck with *astonishment*," who presumes to enter upon the study of the things of God in scornful rejection of the only light which could have guided him to a right understanding of them. If the author of "Ecce Homo" has found the character of our blessed Lord "*incomprehensible*" to him, we can easily tell him the reason—"The natural man receiveth not the things of the Spirit of God: *for they are foolishness unto him, neither can he know them, because they are spiritually discerned.*"—1 Cor. ii. 14.

"But ye," says St John, "*have an unction from the Holy One, and ye know all things.*"—1 John ii. 20.

And the blessed Jesus Himself said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from *the wise and prudent*, and hast *revealed* them unto babes."—Matt. xi. 25.

It is, indeed, a fact of the most interesting and touching nature, that even children find no difficulty in receiving from a pious mother's lips the sublime but simple truths of the Gospel; while men of the most brilliant wit and genius, *untaught by the Holy Spirit of God*, live and die in utter ignorance of them.

The knowledge of the things of God is not gained by science or human philosophy: *it is imparted to the soul*

of man only by a secret, direct, supernatural operation of the Holy Spirit.

This great truth rests on no lower authority than the express declaration of our blessed Lord Himself—"No man can come to me, except the Father which hath sent me draw him." "It is written in the prophets, And they shall be all *taught of God*. *Every man therefore that hath heard and hath learned of the Father* cometh unto me."—John vi. 44, 45.

Since, then, we know absolutely nothing of Christianity except from Scripture—and Scripture declares expressly that a divine illumination is indispensable to the knowledge of it, reason and common sense require that this heavenly teaching should be sought for as the very first step in the search after truth.

Now it is evident that this has not been the course pursued by the author of "*Ecce Homo*." So far from insisting on a divine teaching as the only way of learning the truth of God, he does not even admit that there is any such teaching at all. *He does not so much as admit that there is any Holy Ghost*. It will be shown in the following pages that the Godhead of the Holy Ghost—the Godhead of the Lord Jesus Christ—the Divine Atonement of the cross—the inspiration of the holy Scriptures—the new and divine birth of real Christians—and in short all the distinctive truths of Christianity, are (not adopted, but) *denied* by the author of "*Ecce Homo*."

And when I say *denied*, my meaning is not that they are *expressly* denied in a plain, outspoken, straightforward manner. But they are denied notwithstanding—and denied in a manner far more mischievous and dangerous, because more ensnaring. They are denied by being *quietly ignored*—passed over in silence, as if no such things had ever been heard of!—as if the whole Christian Church for eighteen hundred

years had been in the condition of the twelve disciples who said to St Paul, "We have not so much as heard whether there be any Holy Ghost"—as if, in short, the Apostles' Creed had never existed, nor the truths it enumerates.

And while these foundation-truths are thus virtually denied, the *names* which belong to them are usurped and perverted to signify something else as different from their true meaning as darkness from light. In this way it is *insinuated*, rather than asserted, that the Lord Jesus Christ is the "*Son of God*," in some lower sense than as being Himself *God*, the Son of God: "the *Holy Ghost*" is *explained away*, rather than explained, to mean merely "an ardour"—an "inspiring power"—the "enthusiasm of humanity:" *faith* is described as being "goodness conquering convention." The very terms by which the most sacred and divine truths have been conveyed to our minds are corrupted, and made to convey other ideas—just as pure water by passing through a polluted cistern becomes itself polluted and poisonous.

Some of the appellations applied in "*Ecce Homo*" to things most sacred are indeed so revoltingly offensive, that one would have expected to meet with them only among the ribaldries and blasphemies of a Tom Paine or a Voltaire. One shudders at the profaneness which does not hesitate to speak of the holy Son of God as "*a young man of promise*"—one revolts from the coarse vulgarity which can characterize as "*a club-dinner*" the blessed Sacrament of the Saviour's dying love. The author of "*Ecce Homo*" professes to value Christianity and to revere Christ; but no man with a grain of real reverential feeling for the holy Son of God, would ever tolerate, much less employ, expressions worthy only of a scoffing infidel.

The book is, moreover, distinguished by the want of everything which ought to characterize an essay on *any*

subject—much more on the highest and the most sacred. It is, indeed, as strange as it is certain, that a writer by no means devoid of ingenuity and reasoning acuteness has shown throughout his work a want of candour, a reckless disregard of truth, an unfairness in argument, and an ignorance of his subject, which make it extremely difficult to believe that he is a sincere inquirer after truth, and not a secret but determined enemy in disguise. He takes no account whatever of facts the most vital and important to his argument, and asserts as facts things which are mere inventions of his own imagination. Fiction often serves him for fact, and assumption for proof. Scripture, when quoted at all, is not always quoted correctly, and is continually distorted to make it bend to his theory. When a man professing to quote—"And that ye put on the new man, which after God is created in righteousness and true holiness," Eph. iv. 24—writes, "It is to put on the new man, *the new Adam*,"—and again, seeming to quote Eph. iv. 13, writes, "*To fill up* the measure of the stature of the fulness of Christ,"—apparently confusing the latter with Col. i. 24—one is almost compelled to think that he has never read his Bible. Assertions are made respecting so sacred a subject as the inmost feelings of the Saviour's soul, not only absolutely groundless, but presumptuous to the last degree—and sometimes even positively blasphemous.

It has been already remarked that the author of "*Ecce Homo*" professes not to discuss any theological questions whatever. "*Ecce Homo*," he tells us, is a fragment, of which the subject is "Christian morality"—p. 322:—to be followed hereafter by another volume on Christ as "the creator of modern theology and religion."

Nothing could more clearly demonstrate this writer's total misapprehension of the whole matter than this attempt to separate Christian morality from Christian reli-

gion. He discusses Christian morality first, and proposes then to discuss the Christian religion—as if the morality were not a part of the religion, and the fruit of it! He might quite as rationally propose first to gather grapes, and then plant the vine which was to bear them—or first to build a house, and afterwards lay the foundation.

But this is quite in the manner of the author of “*Ecce Homo*.” It is just a specimen of the confusion of thought, and ignorance of his subject, which characterize his book. He gives indeed a correct description of his own performance when he says that “half truths are sometimes equivalent to whole falsehoods—when they set themselves up for whole truths.” “*Ecce Homo*” is distinguished by nothing more conspicuously than by a continual succession of half truths set up for whole truths, and thus made to have the effect of whole falsehoods.

In describing the Pharisees, the author of “*Ecce Homo*” has used a two-edged sword—of which, if one edge cuts the Pharisees, the other wounds the whole school of Free-thinkers, of which he is welcomed by “A. P. S.” and others as a member. For of no party can it more truly be said that they are “the men who suppose that they monopolize the most infallible rules, the most exquisite methods, of discovering truth”—and that “if they have deluded others,” by “the impalpable, insidious character of their corrupting influence,” “they have deluded themselves first.”—pp. 273, 274.

For these writers compliment each other, (and of course themselves,) as THE “*thinkers*”—the “*profound thinkers*”—the “*men of mind*,” of the age; as if no one could think but themselves—no one but themselves could discover truth. They remind one of Job’s self-sufficient friends, to whom he said, “No doubt but ye are the people, and wisdom shall die with you”!—Job xii. 2.

Far differently has the "sure word of prophecy" described such—"Evil men and *seducers* shall wax worse and worse, deceiving and being deceived."—2 Tim. iii. 13. "*Seducers*"—not open and declared enemies and deniers of the truth, but *seducers*—who seduce the young, the simple-minded, the unwary, *away* from the truth by appearing and professing to lead them *to* the truth. Such is precisely the character of the book called "Ecce Homo." The author professes great love for the truth—great reverence for Christianity—great interest and zeal for the improvement and happiness of mankind; but in reality his whole system is a delusion and a mockery. His book is the most virulent attack that has been made upon Christianity in the English language since the days of Tom Paine—and far more dangerous, just because it is more *seducing*. A plain, out-spoken *denial* of the truths of Christianity would be too shocking to prevail—it would alarm and disgust the public mind too much to gain a hearing; but "*Ecce Homo*" begins by introducing the *thin end* of the wedge. It does not *openly reject* the truths of the Gospel, but offers to us *something which looks like them*.

It will be the object of the following pages to expose the real nature of this wretched book, not by attempting fully to answer all its sophistries—which, though easy, would be endless—but by pointing out the fact, that instead of Christianity, and *under the name of it*, this book recommends to us a system which *virtually denies every great truth on which Christianity is founded*; and which, so far from "improving the morality," or promoting the happiness, of mankind, would certainly, if generally adopted, *sweep away all morality whatever*, and would plunge mankind into a wild sea of anarchy and misery.

The principles of "*Ecce Homo*" are *essentially*, though not *apparently*, the same as those which brought about the

great French Revolution, and all the horrors of the Reign of Terror.

Let the people of England, and the rising generation more especially, beware how they lend an ear to principles which, however decked out with the meretricious and *seductive* attractions of seeming benevolence, clever writing, ingenious argument, and elegant language, are *essentially the principles of Voltaire*—and which, always and everywhere, in proportion as they are received and acted upon, will infallibly produce the same frightful consequences of infidelity, irreligion, immorality, and revolution.

CHAPTER II.

"Ecce Homo" denies and rejects Christ in His Godhead and in His miracles.

It may be said that the intention of the author of "*Ecce Homo*" was merely to treat of the character and work of Christ independently of His Godhead—and not either to deny His Godhead, or to affirm it.

If so, the author of "*Ecce Homo*" has attempted an impossibility.

To treat of the character of Christ independently of His Godhead is to *deny His Godhead*.

For what else is a man's character made up of but his feelings, his motives, his purposes, his principles, his habits? But when Christ felt, acted, spoke, His every act and word and feeling was the act and word and feeling of *God*. This is self-evident from the mere fact that Christ *was* God, and *is* God for evermore: for *being* God, He must of necessity *be God in all that He did, said, felt, and suffered*.

It is moreover expressly declared by Himself: "Have I been so long time with you"—was His gentle reproof to Philip—"and yet hast thou not known me, Philip? *He that hath seen me hath seen the Father*; and how sayest thou then, Show us the Father?"—John xiv. 9.

To treat of the character and work of Christ independently of His Godhead is as impossible, and the attempt as absurd, as to treat of a man's actions without reference to his mind, which prompts his actions. In the latter case, the man would be treated of as a mere machine, or at best

an idiot—in the other, Christ would be regarded as a mere man.

And this is just what “Ecce Homo” does. It robs Christ of His Divine Personality, power, and glory—and that in all His acts and attributes.

A few quotations on each of the points mentioned in the heading of this chapter must suffice in proof of this assertion.

I. “Ecce Homo” denies Christ in His Godhead.

The very question which the author proposes to answer *implies* such a denial—with the evasive subtlety for which the whole book is distinguished. He proposes to furnish an answer to the question, “What was Christ’s object in founding the Society which is called by *his* name, and how is it adapted to obtain that object?”

Straws show which way the wind blows—and the apparently trifling circumstance of the word *his* (which I have printed in italics,) being written with a small initial whenever it refers to Christ, stands in significant contrast with the author’s constant practice of writing it with a capital letter when referring to God the Father.

But such a question cannot properly be entertained concerning Christ at all.

For, first—it implies that Christ’s work *began* after He was born as Son of man into the world—whereas it began, in actual operation, as soon as the first promise was given, “The seed of the woman shall bruise the serpent’s head”—and, in purpose and prospect, before the world was. Christ founded no *new* Society after He came into the world; for all real Christians are no more than members of the one society of the servants of God in all ages—and of the “whole family in Heaven and earth” which is named after our Lord Jesus Christ.—Eph. iii. 15. *The whole family in Heaven and earth named after Christ*—that is, the whole

family of God's children, of whom some are already in Heaven, the rest still on earth—that family which began to be removed from earth to Heaven when earth was stained with the blood of Abel.

Again—the question implies that *the* object of Christ—that is, His *only* object—was one which was to be effected by a Society which He founded for that purpose. And a more dangerous insinuation can hardly be imagined. For it amounts to this:—That Christ had no other object in view than one which could be effected by the founding of a Society. It so puts the matter as if it was *the Society* that was to bring about the object He proposed to effect. *This is, to reduce the whole work of Christ to the level of a mere human enterprise—and Christ Himself to the level of a mere adventurer, the founder of a new sect.*

That this is no misrepresentation of the author's meaning is plain enough from some subsequent expressions.

In his concluding chapter he says, speaking of "*the work* which Christ accomplished," that it was, "in the first place, a work of *speculation*—which we may compare with the endeavours of several ancient philosophers to picture to themselves a commonwealth founded on juster and clearer principles than the states they saw around them. Plato made such an attempt, and a later philosopher was on the point of realizing his conception in an actual, palpable, Platonopolis. The kingdom of God, the new Jerusalem, which Christ founded, was similar to this speculative state." "Such, then, was *Christ's scheme* regarded as a speculation"—"*the most daring of all speculative dreams*"!

On such revolting blasphemies it is painful to dwell even for a moment. The idea of the Eternal Son of God devising a *speculation*—a *philosopher's dream*, like Plato's Republic—and only distinguished from such "imaginations" in that it was "*the most daring of all speculative dreams*"

—is absolutely sickening to a mind imbued with the slightest reverence for the Divine Majesty of the Son of God. The mere assertion that the Saviour's work could be to Him a matter of *speculation* and *imagination*, and even the most *daring* of all *speculative dreams*, is at once a denial that Jesus was anything more than a mere man—anything superior in nature to Plato or any other, even heathen, philosopher!

The question proposed by the author of "*Ecce Homo*" to be answered, as the object of his book, is nowhere actually answered in direct words. The answer has to be gathered from the general conclusions announced in the body of the work, and especially in the last chapter: and it appears to be this:—That Christ's object in founding the Christian Church was to improve the morality of mankind, and promote their well-being by a larger and more liberal exercise of benevolence in the world.

But is this Christianity? Is this what the Word of God declares to have been the whole of Christ's object?

Far indeed from it!

Very different is St Paul's account of the matter—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to *save sinners*:"—1 Tim. i. 15:—and our blessed Saviour's own declaration—"The Son of man is come to *seek* and to *save* that which was *lost*:"—Luke xix. 10:—and again—"The Son of man came not to be ministered unto, but to minister, and to *give His life a ransom for many*."

If it be said, that we cannot judge of the meaning of the author of "*Ecce Homo*" respecting the work of Christ till that meaning is completed in his forthcoming volume, the answer is, that he has already conveyed a meaning which no future statement can improve in any other way than by directly retracting and contradicting it. When he speaks

of "the magnitude of *THE work* which Christ accomplished"—and that, too, in the concluding chapter, where he sums up his whole design, the impression unavoidably conveyed by his words is that he means *the whole work* which Christ accomplished.

If this is *not* his meaning, then he has been so very unfortunate as to write a book of which the whole apparent drift, and the plain obvious meaning is the very reverse of what he meant to say—and which will certainly have all the same effect of producing incalculable injury, as if he had intended to produce it.

When, again, he speaks of "the time when He whom we call Christ bore no such name, but *was simply, as St Luke describes Him, a young man of promise,*" &c., (Preface,) is it through sheer ignorance of the Bible, or through the grossest and most culpable carelessness, that he contradicts the express Scripture narrative? Does he forget the angel's announcement at the Saviour's very birth—"Unto you is born this day in the city of David a Saviour, *which is CHRIST the Lord*"?—Luke ii. 11. Did he never read of Simeon, to whom "it was revealed by the Holy Ghost that he should not see death before he had *seen the Lord's CHRIST*"—which was fulfilled when He came into the temple, and saw "*the child Jesus*"?—Luke ii. 25, 27.

Nor was it only to one and another—to a few select witnesses—that it was made known that the son of Mary, the wife of Joseph the carpenter of Bethlehem, was *THE CHRIST*, the expected Messiah. It was matter of public and universal agitation. The journey of the wise men of the East, inquiring, "Where is He that is born King of the Jews?" had such an effect upon the public mind, that "when Herod the king had heard these things, he was troubled, *and all Jerusalem with him.*"—Matt. ii. 3. And the star that guided the wise men, and the wondrous In-

fant to whom their gifts and adorations were offered, were subjects of public and universal fame.

A writer who commits himself to blunders so gross and inexcusable, ought not to feel aggrieved if he forfeits all confidence, and incurs the suspicion that there is more of design than ignorance in his perversions of the truth.

Farther, the statement that "*St Luke describes*" Christ "simply as a young man of promise," &c., is absolutely false. It is just one of the reckless and groundless assertions of which "*Ecce Homo*" is full. St Luke says nothing of the kind. His whole narrative uniformly declares the true Godhead of Jesus—from the moment of the angel's salutation to Mary—"that holy thing which shall be born of thee shall be called the Son of God"—to the moment of His glorious Ascension into heaven. Nor is it any contradiction of this fact that St Luke speaks of Him *also as truly man, as well as God*—since the whole glory and blessedness of Christianity is, that it is founded upon the fact that "God was in Christ, reconciling the world unto himself." It is no contradiction to the truth of the Godhead of Jesus that St Luke says of Him that He "increased in wisdom and stature, and in favour with God and man."—Luke ii. 52.

Passing on to the author's description—or rather, his far-fetched, and most wretched distortion—of the Scripture account of the blessed Saviour's Baptism and Temptation, we encounter fresh proofs of the thoroughly Socinian and infidel character of the book.

The express words of St Matthew declare that "Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven, saying,

This is my beloved Son, in whom I am well pleased."—Matt. iii. 16, 17.

No words could be more plain or positive.

But the author of "*Ecce Homo*," with contemptuous disregard of truth, *entirely rejects the inspired record*, and substitutes for it a sheer fiction of his own. "A sound was heard in the sky which was interpreted as the voice of God Himself, acknowledging His beloved Son."—But St Luke does not say that *a sound was heard in the sky* which was *interpreted* as the voice of God Himself. He says that there *was a voice*—"a voice from heaven"—and *the voice of God Himself* too; for no other voice could say from heaven, "This is my beloved Son." Again, St Luke does not say that *a dove appeared*, (as "*Ecce Homo*" has it, p. 10,) but he says that "*the heavens were opened*"—and "*THE SPIRIT OF GOD*," (not *a dove*,) "*descended upon Him like a dove*, and lighted upon Him."

The mere quotation of St Luke's words convicts the author of "*Ecce Homo*" of *dishonesty in substituting an invention of his own* in place of the Scripture narrative. There might be nothing miraculous in "the appearance of a dove," or in "a peal of thunder," But there is no mere dove, nor any thunder, in St Luke's narrative at all—which says that the *Spirit of God* descended "*like a dove*," and that there *was a voice from heaven*.

When an author commits such deviations from plain truth as these, his own words convict him of something worse than ignorance, or even carelessness. They convict him of *wilful and dishonest misstatement*. No error of judgment, or carelessness, could lead a man to say that "*the Spirit of God descending like a dove*" was nothing more than "*the appearance of a dove*," or that "*a voice from heaven, saying, This is my beloved Son*," was nothing

more than "a peal of thunder," fancifully shaped into words by an "excited imagination."

Did it not, moreover, occur to the author of "*Ecce Homo*" that by this misrepresentation he makes St Matthew himself guilty of *falsifying* facts? For if there was *only* "the appearance of a dove," and if there was a peal of thunder, then the statement of St Matthew is a *false* statement.

To argue with a writer capable of such slippery craft would be throwing argument away. It is the *exposure* of the fraud that may be useful—by putting unwary readers of his book upon their guard, and pointing out its real character—which is sheer *infidelity*. That man is no believer in the Bible who treats it thus—and who slightly speaks of the inspired Gospel narratives as "*our biographies*."—p. 9.

A writer in the last October number of the *Church Missionary Intelligencer* well remarks here—"Let the reader only accept, without questioning, the preparatory sentences of the book, and *he has already fallen into a snare*—for he has consented to regard the sacred histories, not as reliable books in which he may place the most implicit dependence, but as of a character so uncertain as to require the most cautious and careful sifting in order to separate what is real and solid from what is shadowy and unsubstantial."

The author of "*Ecce Homo*" avowedly thus regards the Gospel narratives. His whole book goes upon the assumption that the four Gospels are not to be *trusted* except where they can be *traced*—that they must be cross-examined like witnesses of suspected character—that their testimonies must be "*sifted*," and compared one with another, and with the probabilities of the case—and after all this, we must apply what another infidel writer has called our "*verifying faculty*" to separate the truth from the falsehood of—THE WORD OF GOD!

Now let this fact be well noted from the first. The author of "Ecce Homo" REJECTS THE WORD OF GOD.

Why, then, does he retain the name of Christianity at all?

Christianity is REVEALED RELIGION—but he rejects the revelation.

Moreover, Christianity *professes* to be a revelation from God. The author of "Ecce Homo," therefore, would act more consistently and more honestly if he were at once openly to denounce Christianity as an *imposture*.

This, indeed, he does *in effect*—but in that underhand, covert manner, by *insinuations*, and *suggestions* of doubts and improbabilities, exaggerations and inventions, which make the rejection of it not less real, indeed, but more mischievous, and more offensive.

Nowhere in his book is this tampering and suspicious dealing with Scripture more conspicuous than in the crooked version he gives of the blessed Saviour's temptation in the wilderness—both as to the *cause* and the *nature* of it. He says, that Christ "retired into the wilderness in the *agitation of mind* caused by his baptism, by the *Baptist's designation* of him as the future prophet, and by those signs, miraculous or *considered miraculous*," which attended His baptism.

Now, this account is not only an indirect insinuation against the Saviour's Godhead, but it is a direct denial of the Gospel narrative. To speak of Christ's "*agitation of mind* caused by His baptism," is to attribute to Christ a weakness and vacillation of mind inconsistent with His Deity. And to speak of "the *Baptist's designation* of him as the future prophet" is of course to say that He did not *till then* know His own Divine mission! But if He did not know His own Divine mission, He could not be the Son of God; nor could He, at twelve years of age, have said to

His parents, "Wist ye not that I must be about my Father's business?"

Again—the *Baptist's* designation of Him as the future prophet involves a direct contradiction of the Scripture narrative. So far from the Baptist designating Christ, it was the Baptist himself *to whom* Christ was designated as the Messiah by the Holy Spirit lighting upon Him like a dove, in accordance with the intimation which had previously been given to him by direct communication from God. For John himself "bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. *And I knew him not*: but He that sent me to baptize with water, the same said unto me, *Upon whom thou shalt see* the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. *And I saw, and bare record* that this is the Son of God."—John i. 32-34.

The author of "Ecce Homo" says that it was John the Baptist that *first informed Christ* that He was the Messiah!

The Word of God says, on the contrary, that it was *John* that was informed of it by the descent of the Holy Spirit upon Him, and by the voice of the Father from heaven—and this, for the purpose of enabling John to point Him out to the people of Israel. John's "*designation*" of Christ is simply an invention of the author of "Ecce Homo."

But this is not all. The author of "Ecce Homo" has another invention of his own, connected with this audacious perversion of Scripture. He says that "it was given to John the Baptist *to nominate a successor* far greater than himself." A *successor* implies *similarity* in position, though not equality—and the assertion that John *nominated his own successor* must of course involve two things

—that Christ's work was not different *in kind* from John's work; and also that *Christ was chosen by John* to succeed him! The former point indeed is implied by the first sentence of "Ecce Homo"—"The Christian Church *sprang from a movement which was not begun by Christ.*" It is not true that the Christian Church began with John the Baptist's ministry, in any sense—strictly speaking, it did not begin even with the ministry of Christ Himself, but with the *first promise* of a Redeemer,—the promise to Eve that her Seed should bruise the serpent's head—and with the first believer who embraced that promise, whether it were Eve, or Adam, or Abel. The idea of John the Baptist *nominating Christ as his successor* is a mere fiction of the author's own imagination—not only utterly false, but also utterly subversive of the truth of Christ's Godhead, and of the whole work of redemption by His death, Resurrection, Ascension, and eternal Headship over His Church.

So, again, the Gospel narrative of the *circumstances* of the Temptation is represented by the author of "Ecce Homo" as a "*story*," and as manufactured, out of very different facts, by "that *popular imagination which gives birth to rumours and then believes them.*"—p. 12. What can be a more complete rejection of the authority of the Scripture?

He then gives *his own* account of the Temptation: which is, in one word, a complete fabrication and fable from beginning to end—with the exception only that the *locality* of the wilderness is retained, and a kind of *parody* of the different temptations presented to the Saviour. He represents the Saviour as driven by "*agitation of mind*" into the wilderness—not "*led by the Spirit*"—Luke iv. 1—and as "becoming now for the first time conscious of supernatural power"—which "nascent consciousness" and "the excitement of mind caused by it" is all that we are to

understand by "*what is called Christ's temptation!*" So also, the Temptation is represented as consisting—not of actual temptations presented to the Saviour by the devil in person, as the Scripture expressly declares, but—of *internal conflicting passions*—struggles of mind under "the fresh conviction that he was himself the Messiah," with visions of "universal monarchy rising before him," and the temptation to "*employ force* in the establishment of his Messianic kingdom"—and it is described as a triumph of moral principle that he overcame all these feelings, and "deliberately determined to adopt another course, and to found his empire upon the consent and not the fears of mankind." "*We may suppose,*" adds the author, "that the time of his retirement in the wilderness was the season *in which the plan of his subsequent career was formed*"—and it was "the only season in which *he betrayed any hesitation or mental perplexity.*" "Such, then," he concludes, "is the story of Christ's temptation!" "It rests, indeed, on *no very strong external evidence*, and *there may be exaggeration in its details!*"

And this is the silly fable which the author of "*Ecce Homo*" dares to substitute, by a kind of jugglery, in the place of the simple and express narrative of the Holy Scriptures!

We are bound to assert that "*such is*" NOT "*the story of Christ's temptation*"—anywhere else at least than in "*Ecce Homo;*" but that the story in "*Ecce Homo*" is a mere invention of the author, made up of imaginations, and suppositions, and hypotheses, just *coloured* with the language of the Scripture narrative, but absolutely denying all the material facts of it, and replacing them by fables as false as they are blasphemous and profane.

It will be observed that in the author's "*story of Christ's temptation*" he gets rid of all that is miraculous

in the circumstances, as well as of all that is Divine in the Saviour's Person;—while on the other hand, the *personal* tempter, the *devil*, is also got rid of, and his place supplied by internal, and by no means innocent, struggles of mind and worldly conflicting passions in the soul of the holy Son of God! And this farrago of folly and profaneness is wound up with the cool remark that, after all, the "*story*" "rests on no very strong external evidence, and there may be exaggeration in the details"!

We know, then, by this time, what sort of opinion the author of "*Ecce Homo*" entertains both of the blessed Saviour and of the Word of God. The former he considers as a mere man, subject not only to the *sinless*, but also to the *sinful* infirmities of our nature—and the latter as mere *stories*, of very doubtful authority and very questionable truth!

The author would have done far better for his own consistency to have rejected Christianity altogether. If the Gospels are so unworthy of credit, it is foolish to believe them at all. To suspect them—to set them aside in the most material particulars—to supplement and replace them with inventions and suppositions of his own—and *then* to proceed to construct an edifice of Christian faith and practice *upon them*—of all things the most weighty, important, and binding upon men's consciences—is to the last degree irrational and absurd.

It is almost superfluous to remark that such treatment of the Scriptures is rank and unmistakeable *infidelity*.

When the author tells us that "the tumult of Christ's mind kept him unmindful of his bodily wants," does he mean to say that *tumult of mind* can sustain a man's life for forty days and forty nights *without food*?

The supposition that the Saviour's refusal to employ force for the setting up of His kingdom was the cause of His re-

jection by the Jews, is one of those reckless and groundless assertions which abound in "Ecce Homo;" and of which one hardly knows whether most to wonder at the ignorance or to condemn the dishonesty.

The reason why the Jews rejected Christ is not left in doubt by the inspired narrative; or in need of any suppositions whatever. It is expressly stated by St John, that the Jews required Him to be put to death "*because He made Himself the Son of God.*"—John xix. 7. It is, indeed, in the very same character that He is rejected in the year 1866 by the author of "Ecce Homo," and the whole school of sceptical and infidel writers both in England and abroad.

Upon the question of *miracles*—the great proof of the blessed Saviour's Deity afforded during His life—the author of "Ecce Homo" shows the same thoroughly infidel spirit.

He does not, indeed, *deny* that Christ wrought miracles. This would have been more *honest*; but it would have been too alarming to the religious feelings of his readers. He does far worse than expressly *deny* the reality of Christ's miracles—for he *insinuates doubts* respecting them. It is quite evident that he does not himself *believe* the Scripture narrative—and it would have been far more straightforward and honest to say so in plain words.

But he speaks like a man who feels that he is introducing an unwelcome doctrine, and who wishes to do it so gently, and almost imperceptibly, that it shall steal into his reader's mind unawares. He says—"It will be thought by some that in asserting miracles to have been actually wrought by Christ, *we go beyond what the evidence, perhaps beyond what any possible evidence, is able to sustain.* Waiving, then, for the present, *the question whether* miracles were actually wrought, we may state a fact which is fully capable of being established by ordinary evidence, and

which is actually established by evidence as ample as any historical fact whatever—the fact, namely, that Christ *professed* to work miracles.”—p. 42.

Now, what is the plain English of this passage?

First—that the author of “*Ecce Homo*” DOUBTS whether any miracles were wrought by Christ, or indeed by any one else at any time. His argument is just the old fallacy of Hume and other infidels, that “it is more likely that evidence should be false than that miracles should be true”—a manifest begging of the question—which the author of “*Ecce Homo*” brings up again with as much assurance as if it had not been a thousand times refuted and exposed.

Next—it is plain that he dares to impute SIN to the Holy One of God—the sin of *falsehood* and *imposture*. This follows inevitably from the above passage. He makes the Lord Jesus Christ *an impostor and a liar*—(I shudder as I write the words)—unless he *admits himself to be a deceiver*.

Let me make this quite clear.

The author of “*Ecce Homo*” DOUBTS Christ’s having wrought miracles; but admits that He *professed* to work them.

Now Christ either wrought miracles, or He did not.

If He did *not*, then He was a liar and impostor by professing to work them.

But if He *did*, then the author of “*Ecce Homo*” is proved to be an *infidel* by the fact that he does *not believe* Christ’s miracles; and, moreover, a *deceiver* by the fact that he does not openly avow his unbelief.

The unhappy author of this wretched book has here fixed himself in a cleft stick. He has put himself in a dilemma from which there is no escape. He may impale himself upon either of the two horns of this dilemma—whichever he chooses—but one or the other will be fatal

to him. If he adopts the former—viz., that Christ wrought no miracles—then Christianity is an imposture and a cheat from beginning to end, as much so as Mohammedanism or Buddhism—for it is the work of an impostor who imposed upon the credulity of his disciples by fraudulently pretending to work miracles.

But if the author prefers the latter alternative—viz., that Christ did work miracles—then why does he not avow his belief in those miracles, and maintain their reality openly and honestly? Why does he speak of "*the question whether miracles were actually wrought*"—and suggest that "the accounts we have of these miracles may be exaggerated"—and that "it is possible that in some special cases, *stories have been related which have no foundation whatever?*"—why does he say, again—p. 49—that "*those apparent miracles* were essential to Christ's success, and that had He not *PRETENDED to perform them*, the Christian Church would never have been founded?" This is not language which would be used by any one really *believing* the miracles of Christ. It is the language of undeniable *infidelity*.

But this is not all. Almost more astounding, if possible, is the following passage—p. 43—"Now, if the character (of Christ) depicted in the Gospels is in the main real and historical, they must be generally trustworthy, and, if so, the responsibility of miracles is fixed on Christ. In this case the reality of the miracles themselves depends in a great degree on the opinion we form of Christ's veracity; and this opinion must arise gradually from the careful examination of His whole life. For our present purpose, which is to investigate the plan which Christ formed, and the way in which He executed it, *it matters nothing whether the miracles were real or imaginary*; in either case, *being believed to be real, they would have the same effect*"!

Passing over the insinuations against the truth of the Gospels, and against "Christ's veracity," contained in the above awful words, we are here informed that the author of "*Ecce Homo*" considers it a matter of complete indifference *whether Christianity was founded by an impostor or not!* If the miracles were only *believed* to have been wrought, it mattered not whether they *had* been wrought or not—the *effect was the same*—though, if they had *not* been wrought, but only "*pretended*" to be wrought, it is obvious that the disciples of Jesus were simply the dupes of an impostor!

We are, indeed, almost forced to conclude that this is the real opinion of the author of "*Ecce Homo*," by the way in which he deals with the moral character of our blessed Redeemer in other particulars.

Besides, any one who is capable of following an argument can see that the above passage is a mere arguing in a circle. The reality of Christ's miracles is first made to rest upon Christ's veracity, and then Christ's veracity is made to rest upon His miracles. The author's argument may be fairly stated thus:—Christ was the principal witness for the reality of His own miracles;* if, therefore, we believe that Christ spoke the truth, we must believe that He really wrought miracles; and our opinion of His veracity must rest on our opinion of His whole moral character; and this opinion must be formed from an examination of His whole life.

Now, it is to be observed that *the miracles of Christ themselves formed one of the most conspicuous and characteristic features of His life*; which is shortly described thus, that "He went about doing good;" and He Himself appealed to them as the great proof of His character and Divine mission; certainly, therefore, we must know whether

* An assertion, by the way, as false as any assertion can be. The witnesses *for* His miracles were the apostles—the witnesses *of* them were the whole Jewish people in Judea.

His miracles were real or only pretended, before we can form a correct judgment of His character.

On the other hand, says "Ecce Homo," we must know His character before we can judge of His miracles.

So, we are first to judge of Christ's character from His life and actions, (including, of course, His miracles)—and then we are to judge of His miracles from His character !

A more miserable and helpless attempt to overturn the truth of the blessed Saviour's miracles cannot easily be imagined. It recoils upon its miserable author, and convicts him irretrievably not only of incapacity to reason at all upon the subject on which he offers to enlighten the world, but also of dishonesty, on his own showing. For while he admits the general trustworthiness of the Gospels—which narrate the Saviour's miracles in the most express possible manner—he yet artfully throws out doubts and insinuations against the reality of the miracles themselves.

The author of "Ecce Homo" either believes that Christ wrought real miracles, or he does not believe it.

If he believes it, he acts dishonestly in throwing out doubts about it.

But if he does not believe it, then he acts dishonestly in not openly avowing himself to be *an unbeliever* and *an infidel*—an unbeliever in Christ's miracles, and consequently an infidel respecting Christ's Godhead, and the whole truth of Christianity itself.

The manner in which the Gospel narrative is spoken of in this place is another instance of the tampering with truth—the shuffling and want of plain dealing—which everywhere characterize "Ecce Homo." In the passage above quoted, the author assumes that "the Gospels are in the main *trustworthy*"—yet, just before, he had suggested that these same Gospels might be "*exaggerated*," and con-

tain "stories which have no foundation whatever"—and (p. 15) he had said that "the *report* of Christ's temptations, if *trustworthy*, must have come to us through Christ himself," &c. And at p. 10, he admits that "for some of the Evangelical miracles there is a concurrence of evidence which, when fairly considered, is very great indeed; for example, for the Resurrection, for the appearance of Christ to St Paul, for the general fact that Christ was a miraculous healer of disease. The evidence by which these facts are supported cannot be tolerably accounted for by any hypothesis except that of their being true." "Nevertheless, nothing is more natural than that *exaggerations* and *even inventions* should be mixed in our *biographies* with genuine facts."

Is it from sheer defect of reasoning power, or is it from a dishonest intention, that the author of "Ecce Homo" has committed himself to so obvious a blunder as is involved in this passage? If Matthew, and Mark, and Luke, and John were truthful and competent witnesses at all, they were so at all times, and respecting everything they record. But if in any one instance they were convicted of "*exaggerations, and even inventions*," would any man in his senses attach any weight to their testimony on any subject whatever?

The author proceeds to make use of these self-contradictory suppositions to cast doubts upon the miraculous nature of the Heavenly Dove, and the Divine Voice, at the Saviour's baptism, already referred to above. "There is nothing," he says, "*necessarily miraculous* in the appearance of the dove, and a *peal of thunder might be shaped into intelligible words* by the *excited imagination* of men accustomed to consider thunder as the voice of God." (It is to be observed, that he takes no notice of St Matthew's statement, that "*the heavens were opened*" — perhaps because this was

a fact "necessarily miraculous," and so rather inconvenient for his argument.) Now, the miraculous Dove is attested by *all the four Evangelists*—the Divine Voice by *three*. No miracle is more fully or expressly declared: but if the accounts of it given by *all four Evangelists* are "exaggerations or even inventions"—suggested by "excited imagination"—then what assurance have we that all the other miracles of the blessed Saviour, or any of them, are anything better? None whatever. If *this* miracle be set down as the creation of an excited imagination, and the accounts of it as exaggerated and therefore *false*, then common sense requires that we should reject all other miracles as equally imaginary. And so the whole foundation of Christianity is swept away at once—for if there were no miracles wrought in proof of Christianity, then Christianity itself is a delusion and an imposture. And certainly there is no more reason to believe Christ's Resurrection, or His appearance to St Paul, than there is to believe the miracles which attended His baptism. The author of "*Ecce Homo*" admits the *probable* truth of the two former; by the same rule he ought to admit the reality of the latter. I say the *probable* truth—for here, as elsewhere, there is that *evasion* of the truth which runs through the whole book.

Dishonesty and blasphemy go hand in hand in "*Ecce Homo*:" and nowhere more conspicuously than where he speaks of the character of our blessed Lord.

What has been remarked of this kind in respect of His miracles is equally true in respect of His assertion that He was the Son of God.

If Christ *declared Himself* to be the Son of God, and was an honest and true man, then He *was* the Son of God: for otherwise He would have asserted what was not honest or true.

Now, it is admitted in "*Ecce Homo*" that "Christ felt

that honesty in word and deed was the fundamental virtue, dishonesty the one incurable vice."—p. 123.

But Christ constantly affirmed Himself to be the Son of God : and that, too, in no inferior sense, but as being *equal with God*, and *one with God*. It follows, therefore, that He *was* the co-equal Son of God, from the author's own admissions. But with his usual want either of reasoning power, or of common honesty, the author of "*Ecce Homo*" does not admit the *conclusion* that Christ *was* in this sense the Son of God—though he sometimes speaks of Him as a son of God, in a lower and inferior sense.

Whether he has shown in his treatment of this subject that "honesty in word and deed," which is "the fundamental virtue," or that "dishonesty, which is the one incurable vice," the reader will judge for himself from what follows.

"Honesty in word and deed" requires that *words* should be taken in their natural and grammatical sense—that sense in which the writer of them evidently meant to use them : and also, that *facts* should be taken in their proper and obvious bearing on the case in hand—and not distorted, perverted, or misrepresented.

Is this the way in which the author of "*Ecce Homo*" has treated the words and deeds of the blessed Saviour—or the facts of the case as bearing on the truth of His Godhead as asserted by Himself? It is plain that Christ declared Himself to be the Son of God in the peculiar sense of being the *co-equal* Son of God—Himself as truly God as the Father is God. Out of many texts expressly affirming this, a very few instances may suffice.

On that sad and solemn night when he was betrayed into the hands of those who were thirsting for His blood, and was adjured by the High Priest saying, "Art thou the Christ, the Son of the Blessed?" He answered, "*I am* :

and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Upon this, He was at once condemned for *blasphemy*. Nothing can be clearer than that He meant to assert His true and proper Godhead, and that the Jews so understood Him—for otherwise there could have been no meaning in their accusing Him of blasphemy. The Jews would not consider it blasphemy in Christ to call Himself *a son of God*—or even *the Son of God*, in any lower sense than as *being God*.—See Matt. xxvi. 63, with Mark xiv. 62.

And this is farther proved to have been *the* sense—the *only* sense—in which the Jews understood Him to affirm that He was the Son of God, by the fact that this was the very crime they alleged against Him to Pilate, as the cause why condemnation to death should be pronounced upon Him—"By our law," they said, "he ought to die, because *he made himself the Son of God*."—John xix. 7.

To the same effect is John v. 18—"Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself EQUAL WITH GOD."

And if any farther proof is required that Christ *meant* to affirm His equality with God, in respect of His own Godhead, we have that proof in His own words again and again—"I and my Father are ONE"—upon His saying which "the Jews took up stones again to stone him," and said, "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, *makest thyself God*."—John x. 30.

So again—"He that hath seen me, hath seen the Father."—John xiv. 9. "And now, O Father, glorify thou me with thine own self with *the glory which I had with thee before the world was*"—"thou lovedst me before the foundation of the world."—John xvii. 5, 24. If these and

many other words of the blessed Saviour Himself do not affirm His own Godhead and Eternity, then words have no meaning—and *no words* could be found to express such an affirmation at all.

It follows, therefore, that Christ was, and is, true and very God, as well as true and very man. If not, He would have been guilty of falsehood and imposture in asserting it.

The author of "*Ecce Homo*" is thus clearly reduced to the necessity either of admitting the truth of the Saviour's Godhead, or of confessing that the whole system which in his book he calls Christianity, was founded by an impostor and a deceiver.

If we turn to the other Scriptures, both of the Old and New Testament, the express testimonies to the same glorious truth are so many that it would occupy too much space to recount them, and so plain, that the man who disputes them can have no honest purpose to discover the truth. A few specimens only will here be adduced.

Isaiah prophesied—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, *The mighty God, The everlasting Father*, The Prince of Peace."—*Isa.* ix. 6. Again—"Behold, a virgin shall conceive, and bear a son, and they shall call his name IMMANUEL:"—*Isa.* vii. 14:—a passage expressly applied to Christ by St Matthew—"Now all this was done that it might be fulfilled which was spoken by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, GOD WITH US,"—*Matt.* i. 22, 23.

St Paul says of Christ—"Who is the image of the invisible God"—"all things were created by him, and for him; and he is before all things, and by him all things

consist."—Col. i. 15–17. "IN HIM DWELLETH ALL THE FULLNESS OF THE GODHEAD BODILY."—Col. ii. 9.

Again—"But unto the Son he saith, THY THRONE, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom."—"And, THOU, LORD, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands," &c.—Heb. i. 8, 10. This whole chapter is one series of proofs of the Godhead of Christ, which it is the sole object of the chapter to place beyond question.

In these few texts, and many others, Christ is expressly declared to be GOD, and LORD—*God with us*, or incarnate in our nature—in whom *all the fulness of the Godhead dwells bodily*—existing from all Eternity—and THE CREATOR of the heavens and the earth and all things therein.

Can any man read these verses, and put upon them any other sense than that CHRIST IS GOD—the Almighty and Eternal God? If so, it can be only such a man as those described by St Paul—"They received not the love of the truth that they might be saved: and for this cause God shall send them strong delusion that they should believe a lie."—2 Thess. ii. 10, 11.

Another line of proof arises from the combined force of Christ's *miracles* and His own *assertion* of His Godhead. A man is not proved to be God because he works miracles: but a man *is* proved to be God *when he asserts* that he is God, and works miracles. For then, *the miracles prove the assertion to be true*. Otherwise, the case would be so, that God would have given power to an impostor to work miracles for the purpose of proving a lie—which is impossible.

Now, the author of "Ecce Homo" has admitted, that "the evidence for the general fact that Christ was a mira-

culous healer of disease," as well as for some particular miracles of a different kind, "is *very great indeed*."

But from this admission it follows that the evidence for Christ's being, in the full sense of the words, the Son of God, and Himself God, is also very great indeed.

Why, then, does the author of "Ecce Homo" studiously, though silently, reject this glorious and most blessed truth—the only foundation of all *real* Christianity, and of all our hopes for Eternity?

And why does he admit that the evidence for Christ's having wrought at least *some* miracles is *very great indeed*, and yet stop short of admitting that He *actually did work any miracles at all*?

This, be it observed, the author of "Ecce Homo" never does. He never *fully admits* that Christ wrought miracles, though he does not absolutely deny it.

It [is this shuffling and evasion that stamps the whole book with the character of insincerity. A writer who professes to be a sincere inquirer after truth should say what he means—what he does believe, and what he does not believe. Or, if he is unable to come to any conclusion either one way or the other, then certainly he should refrain from writing at all upon the subject, in such a way at least as to throw the whole matter into confusion and doubt—so as to bewilder weak and wavering minds, and plunge them into a perfect maze of hopeless perplexity and unbelief.

Has the author of "Ecce Homo" ever pondered the meaning of those fearful words—"Whoso shall offend (cause to stumble) one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea"?—Matt. xviii. 6.

CHAPTER III.

"Ecce Homo" *denies and rejects Christ in His Atonement for Sin.*

THE denial of Christ's Godhead of course involves the denial of His *Divine Atonement* for the sins of the world.

But "Ecce Homo" goes a step beyond even this. It denies that Christ's death upon the cross was *vicarious at all*.

In the *manner* of this denial there is the usual *obliquity*—the usual want of manly openness and plain speaking: but the denial is none the less *real*, and all the more mischievous. It is not plainly *said* that Christ's death was not meant as an atonement for sin—but it is *insinuated*—it is insidiously *suggested* that the effect of it was only in the way of *example*—and so, the truth itself is kept in the background, out of sight—mentioned only to be quietly repudiated, whenever *some* mention of it is unavoidable. Meanwhile, the author's scheme, which he falsely calls by the abused name of *Christianity*, is being gradually reared upon another foundation—not upon "Christ, and him crucified"—till the miserable counterfeit is completed, not only *without Christ* as the foundation, but so as to *hide* Christ from the deluded reader. Not but that Christ is *pretended* to be the foundation, and *called* the Founder. But such a structure as this author's "Christianity" most assuredly was never founded by Christ—and "other foundation" of true religion, can no man lay than that *is* laid,

which is Jesus Christ"—"who was delivered (to death) for our offences, and was raised again for our justification."

The denial of Christ's atonement for sin by the author of "*Ecce Homo*" is evident,

I. From the manner in which he speaks of the blessed Saviour's death—"the *Cross of Christ*"—the *Atonement*—the *Lord's Supper*, &c.

II. From the whole nature of the "*scheme*" which he attributes to Christ, and calls Christianity.

Each of these topics will require separate attention.

I. The author of "*Ecce Homo*" speaks of Christ's death as a "*martyrdom*"—p. 48. But he speaks of it *only* as a martyrdom—for he never so much as hints that it was anything more. Nay, it is easy to show from what he says about "the *Cross of Christ*"—p. 48—that it *is* nothing more in his estimation. "It was," he says, "the combination of greatness and self-sacrifice which won their hearts, the mighty powers held under a mighty control, the unspeakable condescension, the *Cross of Christ*. By this, and by *nothing else*, the enthusiasm of a Paul was kindled."

That Christ's death *was* a martyrdom, is unquestionable—but to say this, and *no more*, is one of those "half truths and whole falsehoods" of which "*Ecce Homo*" is full.

The statement, however, that it was *nothing else* but Christ's "greatness," "self-sacrifice," and "condescension" shown in His Cross, that "kindled the enthusiasm of a Paul," is the *whole falsehood without the half truth*, or any truth at all.

St Paul has himself told us what it was that kindled his "enthusiasm"—as the author of "*Ecce Homo*" calls it—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world TO SAVE SINNERS ;

of whom I am chief."—"For there is one God, and one Mediator between God and men, the man Christ Jesus: *who gave himself a RANSOM for all.*"—1 Tim. i. 15—ii. 5, 6. St Paul's deep, devoted love to the blessed Saviour was kindled by the fact that He had come into the world to save the chief of sinners like himself—and that in the execution of this work of infinite, unfathomable love He had given Himself as *a RANSOM for all.*

"Ecce Homo" says—that Christ's death was an example of self-sacrifice, patience, and condescension, *and nothing more*: St Paul says it was *a ransom for all.*

No cleverness can get over this plain declaration. The assertion of "Ecce Homo" is expressly and totally CONTRADICTED by St Paul's own words. And probably most readers will think that St Paul knew his own mind and feelings better than the author of "Ecce Homo" knows them!

Again—this writer speaks of "*what is called the Atonement.*"—p. 72.

This expression of course means that the Atonement is *falsely* so called. No other rational sense can be put upon these words. They unquestionably amount to a *denial* that the Saviour's death was an atonement for sin.

The same may be said of the monstrous perversion he makes of the Sacrament of the Lord's Supper. Nothing can be conceived more touching than this memorial of the blessed Saviour's love—nothing more reverential than the feelings with which it ought to be observed as the express and appointed *symbol of the Atonement.* For such it is by the commandment of Christ Himself. "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat: *this is* (represents) MY BODY. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for *this is* MY BLOOD of the New

Testament which is shed for many FOR THE REMISSION OF SINS."—Matt. xxvi. 26–28.

Unspeakably shocking to every feeling of reverence, gratitude, and love, is the manner in which the author of "Ecce Homo" has *stigmatized*, rather than mentioned, this blessed Sacrament—revolting even to every feeling of refinement and good taste—"The Christian communion is a *club-dinner*!" an expression, the coarseness and vulgarity of which is nothing relieved by the attempted apologies of the context—and the profaneness of which is only of a piece with the whole sentiment of "Ecce Homo." We may well be excused from the revolting task of exposing in detail so gross a caricature of the most sacred symbol of our most holy faith:—as gross a blunder theologically, as it is a gross impiety in itself.

It may be remarked, however, that the very terms in which the author of "Ecce Homo" professes to explain the signification of the Lord's Supper do, in fact, amount to a plain denial of the Atonement of which it is the express symbol. He says—"It is precisely this intense personal devotion, this habitual *feeding on the character of Christ*, so that the essential nature of the Master seems to pass into and become the essential nature of the servant—loyalty carried to the point of self-annihilation—that is expressed by the words 'eating the flesh and drinking the blood of Christ.'"—p. 176.

This is ingenious, but wholly false. Where did the author of "Ecce Homo" learn that "eating the body and drinking the blood of Christ" symbolizes "feeding on the *character* of Christ"? According to the words of Christ Himself, it symbolizes nothing of the kind—but something totally and essentially different—viz., BELIEVING *on Him*, as having made an Atonement for our sins, and paid the ransom for our souls, by His death: so that His death,

through our believing on Him, becomes the means of our LIFE—even life eternal.

Nothing of this, indeed, appears in the description in "Ecce Homo:" which represents the eating and drinking as a mere "feeding on the *character* of Christ" with a view to the *imitation* of that character. That this, and nothing more, is the meaning intended, is plain from what is said farther on in the book, p. 321—"All virtues perpetuate themselves in a manner. When the pattern is once given, it will be printed in a thousand copies. This enthusiasm, then, was shown to men in its most consummate form in Jesus Christ. From him it flows as from a fountain. How it was kindled in him who knows? The 'abyssal deeps of personality' hide this secret. It was the will of God to beget no second *son* like him. But since Christ showed it to men, it has been found possible for them to imitate it, and every new imitation, by bringing the marvel visibly before us, revives the power of the original."—"And as, in the will of God, this unique *man* was elected to a unique sorrow, and holds as undisputed a sovereignty in suffering as in self-devotion, *all lesser examples and lives* will for ever hold a subordinate place, and serve chiefly to reflect light on the central and original *example*."

In this passage, it is perfectly clear that the author of "Ecce Homo" regards the sufferings of Christ, no less than His character, as having had no other object whatever, and as having served no other purpose, than to be an *example* for us to imitate.

Truly, Christ *is* our great and glorious example—but the above passage means that He is *nothing more*:—and is therefore another of those "half truths and whole falsehoods" so painfully characteristic of "Ecce Homo."

The Atonement of Christ, therefore, is here, as elsewhere, totally, though tacitly, denied.

The reader will also not fail to observe how the Saviour's *Godhead* is quietly put out of the question in this same passage—by His being spoken of as *A son*—only a son to whom no other son of God was *like* :—instead of speaking of Him as *THE SON*, and the *ONLY-BEGOTTEN SON* of the Father.—John i. 18. Christ is not only *a son* of God, *superior* to the other sons of God; but He is the *ONLY SON*. That is, Christ is *THE Son of God* in a sense in which *no created being* is a son of God.

The author of “*Ecce Homo*” speaks of Christ as *A son of God* :—

The Scripture always speaks of Him as *THE Son of God*.

Between the two there is all the difference between error and truth, infidelity and Christianity.

Christ is the Son of God in that sense of perfect equality as touching His Godhead, that it is the will of God that “all men should honour the Son *EVEN AS they honour the Father*.”—John v. 23. He who is to receive *equal honour with God* must Himself *be God*—who says, “I am *JEHOVAH*: that is my name; and my glory will I not give to another.”—Is. xlii. 8.

JEHOVAH declares, that He will not give His glory to another; but He *does* give His glory to *CHRIST*. *Christ therefore is God*.

Farther :—the Saviour's Atonement is virtually denied by the author of “*Ecce Homo*” by the way in which he speaks of Him as “the Lamb of God.” He says—“The Baptist's opinion of Christ's character then is summed up for us in the title he gave Him—the Lamb of God taking away the sins of the world. There *seems* to be in the last part of this description an allusion to the usages of the

Jewish sacrificial system, and in order to explain it fully it would be necessary to anticipate much that will come more conveniently later in this treatise." The only further explanation, however, given in "Ecce Homo" is that Christ was like a lamb because He was "one naturally contented with obscurity, wanting the restless desire for distinction and eminence which is common in great men."—p. 178.—"He was distinguished from the other remarkable characters of antiquity by His gentleness."—p. 272.

And this is all. According to "Ecce Homo," Christ was called "the Lamb of God which taketh away the sin of the world," *only* because He was *lamb-like in character*—humble, gentle, and unambitious!

It is not tolerable that a writer should thus insult the common sense of his readers.

The author of "Ecce Homo" will not dispute the fact, that for fifteen hundred years before John the Baptist called Jesus "the Lamb of God which taketh away the sin of the world," *lamb*s had been *slain*, and burned, as sacrifices to God upon the altar of the Temple and Tabernacle *daily*—as the main part of the daily Temple worship ordained by God Himself; besides numberless other sacrifices of bullocks, goats, &c., appointed for different seasons throughout the year.

He will not deny, either, that *sacrifices of animals* were ordained and practised from the very time of Adam downwards, as the chief feature of the worship of God: nor that God provided *clothing* for Adam and Eve from the skins of animals which had not been slain for food—since animal food was never permitted before the Flood.

He will not deny that the usage of *sacrifice* as a mode of worship has been *universal throughout the whole world*, among all nations, civilized or savage—in classic Greece and Rome, and in barbarian Britain, New Zealand, and

Polynesia alike—and that, from the remotest antiquity to the present hour—wherever any trace of religious worship is to be found at all, among the most savage tribes.

Now, *whence came the very first idea of killing an animal as an act of worship to God?*

Naturally, there is no connexion whatever between worshipping God and slaughtering an innocent animal: not one whit more than there is between worshipping God and cutting down a tree, or throwing a stone.

Yet it has been universal in the world from the very remotest antiquity.

The fact of its universality and antiquity proves that it must have originated when the whole human race was comprised in one family and in one spot.

This could have been at no later date than the time of Noah: and we know that Noah received the custom from Adam—and we know that the first animals that were ever slain were slain to furnish clothing for Adam and Eve by the act of God Himself—and that Abel offered of the firstlings of his flock a sacrifice to God, and was accepted.

Will, then, the author of “*Ecce Homo*,” in spite of all Scripture and common sense, deny that sacrifice was ordained by God Himself, as soon as man had sinned, to teach mankind that SIN COULD ONLY BE FORGIVEN THROUGH THE PUNISHMENT AND DEATH OF A SUBSTITUTE SUFFERING IN THE SINNER’S STEAD?

The sinner covered from nakedness and shame with a *covering taken from a slain animal*—the very same word in the Hebrew signifying, both COVERING and ATONEMENT—Abel’s sacrifice of *lambs* accepted, while Cain’s offering of *fruits* was rejected—the wonderfully significant type of the *Scape-goat*,—Levit. xvi.—having all the sins of the people laid figuratively upon his head, and bearing them away

“unto a land of separation”—while the slaying of the other goat denoted that the sinner's substitute could only put away sin by Himself suffering death as its punishment—the *Passover*, and sprinkling of blood for the safety of Israel in Egypt—and the wonderful fact, which could be brought about only by the foresight and Almighty Providence of God, that on the very anniversary of that Passover, fifteen hundred years afterwards, Jesus was nailed to the Cross at the very hour of the daily morning sacrifice of the lamb, and died at the very hour of the offering of the lamb of the daily evening sacrifice—after having Himself declared that He was come to give His life a RANSOM for many—these facts, and abundance of others, form a chain of figurative evidence that Jesus was THE Lamb of God to take away the sins of the world by ATONING for them in His own personal sufferings and death—evidence which speaks for itself, and hardly needs an explanation. If the author of “*Ecce Homo*” means to say that the “usages of the Jewish sacrificial system” did not point to *Christ's* death as the true and only Atoning sacrifice for sin, then indeed we must say that “there are none so blind as those who will not see”!

But did the author of “*Ecce Homo*” ever read St Paul's Epistle to the Hebrews? in which the two great truths we have been reviewing, Christ's Eternal Godhead, and Divine Atonement, are both especially dwelt upon, and so conjoined together that one cannot be proved without also proving the other by the same texts?

“God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds: who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the

Majesty on high."—Heb. i. 2, 3. Again—"If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: (i.e., removes ceremonial defilement by a ceremonial propitiation) how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. ix. 13, 14. "Christ was once offered to *bear the sins* of many."—Heb. ix. 28. "And every priest (under the law of Moses) standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man (Christ) after he had *offered one sacrifice for sins for ever*, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever (i.e., completely and for ever atoned for the sins of) them that are sanctified."—Heb. x. 11-14.

Is it possible that *any* words could make it clearer that the sacrifices ordained by the Mosaic law *were meant to represent and prefigure the ONE SACRIFICE FOR SINS FOR EVER*, which was to be offered, in the fulness of time, by Christ giving Himself to suffer death upon the Cross? and that *thus* He was to be "*the Lamb of God* which taketh away the sin of the world"?

Did the author of "Ecce Homo" ever read the 9th and 10th chapters of the Epistle to the Hebrews with an honest desire to know the truth? In these chapters there is nothing said about Christ's *example*—though unquestionably His patience and forgiveness, shown in His death, were as much an example for us to follow as His patience and forgiveness at any other time. But the whole aim and object of these two chapters is to point out that the *only use* of the sacrifices ordered by the law of Moses was to *prefigure the sacrifice of Christ*—that the *lambs* slain in

sacrifice before Christ came were to foreshow that *He would come* to be "*the Lamb of God* that taketh away the sin of the world"—and to *contrast* the utter inability of the blood of bulls, lambs, or goats, to make any *real* atonement for sin, with the all-sufficient Atonement made by the blood of Christ, and the full and eternal satisfaction offered to God's broken law by His death upon the Cross.

Is Christ's being "*offered to BEAR THE SINS of many*"—"purging our sins"—"*offering one sacrifice for sins for ever*"—"his own self *bearing our sins in his own body on the tree*"—is this the *same* thing as merely setting us *an example of patience in His death*, and nothing more? So far is Christ's death, *as an Atonement for sin*, from being an example for us to follow, that it is just that in which we cannot imitate Him.

The only way in which it is possible for a man to atone for his own sins is by bearing the punishment of them in his own body and soul for ever in hell. But even this would be no imitation of Christ.

Numberless other passages might be adduced, no less incapable of meaning that Christ's death was nothing to us beyond an example of patience—but to recount them would be to transcribe a large portion of the Bible. Take, for instance, Isaiah's ever-memorable prophecy—"He was *wounded for our transgressions*, he was *bruised for our iniquities*: the chastisement of our peace (that is, the chastisement which makes peace for us) was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all:" Isa. liii. 5, 6:—a passage expressly referred to Christ by Philip.—Acts viii. 35. Here, again, there is not a word about *example*. *We have sinned*,—and *CHRIST has been*

punished for our sins:—this is the truth, and the whole truth, here declared.

But enough has been said on this all-important point. Those who will not receive the blessed truth of *the Divine Atonement for sin made by the Son of God upon the Cross*, on the plain and overflowing testimony of the Scriptures, would not believe it though one should rise from the dead—or an angel from heaven should come to tell it them.

II. The whole nature of the “*scheme*” which the author of “*Ecce Homo*” attributes to Christ, and calls Christianity, is a plain denial of Christ's Divine Atonement for sin.

It is so, because it assumes that man *needs no atonement for sin at all*: and the whole scheme of “*Ecce Homo*” goes upon this assumption. This fact, indeed, as usual, is not *stated*. It is the manner of this writer not to *state*, but to *insinuate*. The fact, however, is undeniable that the scheme, which in “*Ecce Homo*” is put forward as Christianity, both denies the fact of the Saviour's Atonement, as has been already shown—and also goes entirely upon the supposition that no atonement for sin is needed by man.

But this part of the subject will naturally fall in with the consideration of the “*scheme*” of “*Ecce Homo*” in a later chapter; and is therefore postponed for the present.

CHAPTER IV.

"*Ecce Homo*" *denies the Holy Spirit of God.*

It is a part of the "cunning craftiness" of this book to take the *names* of holy things and holy truths, and put them to stand for things not holy, and for falsehoods instead of truths.

The author talks about "the Son of God"—but means something totally different from the Son of God of whom the Bible speaks. So too, "the Cross of Christ"—"faith"—"a new heart," and other Scripture expressions, are used, or rather abused, to signify things imagined and invented by the author of "*Ecce Homo*"—but nowhere to be found in the Scriptures.

This is the case with the name of the Third Person of the Holy Trinity.

The words "the Holy Spirit" are indeed *quoted* by the author of "*Ecce Homo*"—and that too, as used by the Lord Jesus Christ Himself—but it is only to *misrepresent* the Saviour's meaning in a manner nothing short of blasphemy. In other places he speaks of "*a Spirit*"—and "*a holy spirit*"—but the very manner of using these expressions shows that he does not mean a *Person*—much less the Divine Person revealed in the Word of God as GOD THE HOLY GHOST.

The truth of this fearful fact—that the author of "*Ecce Homo*" denies the existence of the Holy Ghost—will at once appear from a very few quotations.

"Further," he says, "Christ was to baptize with a *holy spirit* and with fire." "It was necessary that *an enthusiasm* should be kindled. The phrase 'baptize with fire' seems at first sight to contain a mixture of metaphors. Baptism means cleansing, and fire means *warmth*. How can warmth cleanse? The answer is that *moral* warmth does cleanse. No heart is pure that is not passionate; no virtue is safe that is not enthusiastic. And such *an enthusiastic virtue* Christ was to introduce. The whole of the present volume will be a comment on this text."—"Ecce Homo," p. 7, 8.

Here, then, we have the author's own account of what he means by "the Holy Spirit." He means—"enthusiasm!" And the "fire" with which Christ is to baptize is—"moral warmth!"

It would be incredible, if the fact were not before our eyes, that any writer with the slightest pretensions to honesty should so grossly pervert plain words.

The whole passage is thus:—John the Baptist said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."—Matt. iii. 11, 12.

However, the author must be allowed to speak for himself—monstrous as his perversions may be. And we have here his own distinct avowal, that by "the Holy Ghost" he understands that nothing more was meant than "*an enthusiasm*," or "*enthusiastic virtue*;" and that when John the Baptist said Christ would "*burn up the chaff with unquenchable fire*," he meant that Christ would infuse "*moral warmth*" into His disciples!

The author of "Ecce Homo" is certainly not happy in

his application of this passage. He praises the "*moral warmth*," or "fire," of Christ's baptism, as producing men of "*enthusiastic virtue*" after his own heart: but John the Baptist said, that these very men are "*the chaff*" which Christ will one day "*burn up with unquenchable fire*."

We leave it to the author of "*Ecce Homo*" to draw the inevitable conclusion. We do not congratulate him on the coincidence.

Other passages are to the same effect of denying the Divine Personality of the Holy Ghost. For example—"The Enthusiasm of Humanity. . . . *breathed from the lips of Christ, or descending from heaven at the Pentecostal feast, entered into men,*" &c., p. 200.—"When Christ would kindle it in his disciples, he *breathed* on them, and said, 'Receive the Holy Spirit;' intimating by this great symbolical act that life passes into the soul of a man, as it were by contagion from another living soul."—p. 215.—"The whole course of this investigation has shown that the substance of Christ's teaching was his doctrine of Enthusiasm, or of a *present Spirit* dictating the right course of action and superseding the necessity of particular rules."—p. 262.

Nothing can be clearer than the fact that the author of "*Ecce Homo*" altogether denies the existence of "any Holy Ghost"—the Divine Third Person of the holy Trinity. Nothing can be clearer than his own avowal of his belief that "the Holy Ghost" means only a certain "*moral warmth*"—"an enthusiasm"—which can be communicated from one man to another. For as it has been already proved that he denies the Godhead of Christ, and regards Him as a mere man, it follows that he must believe that one mere man could impart it to another man—and that, *by breathing on him!* Absurdity follows upon absurdity in the "scheme" of "*Ecce Homo*."

The denial of the Personality and Godhead of the Holy

Ghost of course involves the denial of His acts. Abstract ideas can do nothing. Feelings cannot *act*—PERSONS alone can *act*.

Accordingly, all the *acts* of the Holy Spirit in and for the people of God are denied in "Ecce Homo" equally with the *Personality* of the Holy Spirit.

Inspiration by the Holy Spirit—His personal *indwelling* in the hearts of believers—His enlightening, converting, life-giving *grace* and power—His personal *operation* in the heart to work the *new birth* or *Regeneration*—His Divine *teaching* and continued *guidance* and *help* given to the children of God—as well as all His *miraculous* gifts, as *prophecy*, speaking with *tongues*, miracles of *healing* diseases, and sometimes inflicting terrible *judgments*, by the hands of the apostles—all are of course rejected by the author of "Ecce Homo;" sometimes by expressions more or less significant, sometimes by a contemptuous silence no less significant than words.

This denial of the work of the Holy Spirit is plainly conveyed in expressions like these—"But the *spirit* (sic) of prophecy which had at first protested against the change, continued to be *somewhat perplexed* by the new institution." "The *spirit* of prophecy consoled *itself* for these *failures* by painting upon the future such a king as might satisfy all the conditions *its* enthusiasm demanded" ! &c.—p. 25.

It may, indeed, perplex *us* to understand what the author means by the "*spirit of prophecy*" which was itself so painfully liable to "*perplexity*." But he has helped us. He says, "The *divine inspiration* which made a man *capable of ruling* had been considered to resemble that which made a man a *prophet* or makes in these days a *poet* or *inspired artist*" !—p. 23. So, "Ecce Homo" tells us, there is no difference between the inspiration which makes a *prophet*, and the *inspiration* which makes a *poet* or an *artist* !

So also, John, the beloved disciple, who received "the Revelation of Jesus Christ, which God gave unto him," when he wrote that wonderful Book was nothing more than "*an early Christian poet*"! and only "saw, *as poets do*, an ideal"!

It is sufficiently shocking to hear Moses, Isaiah, Daniel, and John put upon the same level with Homer, Byron, Michael Angelo, and Canova—or any other poets, painters, or sculptors, ancient or modern. But this profaneness is infinitely exceeded in "Ecce Homo." In words of such blasphemous audacity that one shrinks from repeating and shudders to read them, the author of "Ecce Homo" stops nothing short of reducing the Lord Jesus Christ Himself to the same class of what he dares to call "*inspired men*." "Now of these prophets," he says, "Christ was distinctly one, the greatest of all."—p. 76. "From the time of Pythagoras and Heraclitus to the time of Carlyle and Mazzini, men have arisen at intervals in the West who have seemed to themselves to discover truth, not so much by a process of reasoning as by an intense gaze"—"and so fully is the possibility of such a *prophetic* discovery of truth recognized, that the Jewish prophets themselves have been received throughout the West with profound veneration"!—a veneration as profound, we are to understand, as that with which the ravings of Pythagoras, Carlyle, and Mazzini are received, and on the same ground!

Nay, the author of "Ecce Homo" considers these "modern inspired men" *superior* to the inspired men of the Old Testament times. "The Mosaic legislation," he informs us, "had something of a *barbaric* character"—and "assuredly," he says, "they are graceless zealots who quote Moses against the expounders of a wisdom which Moses desired in vain, because it was reserved for a far later generation, *for these modern men*, to whom we may with accurate truth apply Christ's words, and say that *the least*

among them is greater than Moses." These "modern men," such as Carlyle and Mazzini, are in the estimation of the author of "Ecce Homo," far more inspired than Moses—of whom Jehovah said, "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. *With him will I speak mouth to mouth*, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?"—Num. xii. 6.

But it is no wonder that the author of "Ecce Homo" is not afraid to speak against Moses, when he is not afraid to speak against the Lord Jesus Christ Himself—the Lord and Master of Moses—as in the following awful words—"A Whitfield, a Bernard, a Paul—not to say, *a Christ*—have certainly shown that the most confirmed vice is not beyond the reach of regenerating influences. *Inspired men like these* appearing at intervals have wrought what may be called moral miracles."—p. 254.

Such revolting blasphemies as this and the previously quoted mention of Christ are too painful to dwell upon, and carry their own condemnation to every heart but the heart of an infidel.

Passing over, therefore, these "hard speeches" against the blessed Saviour, we cannot but learn what the author of "Ecce Homo" means by "*inspired men*," and "*inspiration*." He treats as one and the same thing *natural genius*, and *supernatural gifts*—and upon this blunder (if blunder it be) he builds up his whole system of what he calls inspiration. I say, if blunder it be—for it is difficult to believe that a man of education like the author of "Ecce Homo" is *incapable* of seeing the difference between things which differ so much as the *natural* endowments of genius,

and the *supernatural* communications of the Holy Spirit of God to the mind of man. The blunder is so gross that it looks rather like design.

However, it is manifest that the deception, designed or undesigned, consists in confounding together three distinct things—1. Natural *genius*. 2. Supernatural *gifts*. 3. Supernatural *grace*.

Natural genius made Homer a poet, Cicero an orator, and Michael Angelo an artist.

Supernatural gifts made the wicked Balaam a prophet, and Bezaleel a clever workman.—Exod. xxxi. 2, 3.

Supernatural grace made Abel, and Moses, and Paul good and holy men.

The author of “*Ecce Homo*” writes with an air of the loftiest philosophy ; but in nothing does he more signally fail than in his attempts to be philosophical.

What can be more unphilosophical than *confusion* ?

But confusion is altogether characteristic of “*Ecce Homo* :”—and the confounding of the three things just mentioned is a notable instance of it.

Will the author of “*Ecce Homo*” point out a single instance of a *heathen prophet* ? that is, of a man who, without a direct communication from God, undeniably and unmistakeably *foretold future events*—not in the way of a sagacious guess, but in a way which no calculation of probabilities could possibly accomplish ?

He cannot do it.

But let him, if he will be pleased to do so, read over the 28th chapter of Deuteronomy, and compare it with any good history of the Jews from the date of the Saviour's death to the present hour—including such events as the forcible abduction of the Jew boy Mortara, and many similar cases in Spain and elsewhere—and then say whether anything but an *immediate communication from God* could

have enabled Moses to foretell even such particulars as that mentioned in ver. 32—"Thy sons and thy daughters shall be given to another people, and thine eyes shall look, and fail with longing for them all the day long : and there shall be no might in thine hand"—particulars most improbable in themselves, but actually brought to pass before our eyes more than thirty-three centuries after the prophecy was uttered.

The dispersion, and preservation of the Jews as a perfectly distinct people, during eighteen hundred years, notwithstanding oppression and persecutions wholly unexampled in the history of mankind, is in itself a standing miracle. So far from being a probability which might have been guessed by extraordinary sagacity, it is a fact absolutely contrary to all probability, and even to all natural possibility. Yet this natural impossibility—this standing miracle—is now before our eyes :—and not only so, but we have also before our eyes a *prophecy*—not general and vague, but most minute and particular, of this natural impossibility—written 3300 years ago.

The 28th chapter of Deuteronomy contains the most fearful picture of national misery and misfortune to be found in the whole range of the literature of all ages and countries—and the dispersion, oppression, and sufferings of the Jews form the only counterpart to it in the history of the world.

The description in Deuteronomy is so terrible and extraordinary that before the event it might have been thought impossible ever to be realized—yet when it is realized before our eyes, the reality is so extraordinary that it certainly never could have been imagined beforehand to be possible.

Yet here they are both before our eyes—the extraordinary prophecy, and the extraordinary fulfilment.

A man who will contend that such a coincidence is the result of chance, or human foresight, is so far from being philosophical, that he is not even rational. But indeed of all irrational things the *most* irrational is *Rationalism*.

There remains yet to be noticed the difference between *supernatural gifts*, such as prophecy, miracles, speaking with tongues, and the like—and *supernatural grace*, which makes a man a good and holy man.

Balaam had the gift of prophecy, but was a wicked man: Judas Iscariot received power to work miracles—see Matt. x. 1-4—but afterwards betrayed his Lord and Master.

On the other hand, three thousand persons at once, on the day of Pentecost, received the *grace* of God which converted their hearts to the faith and love of Christ; but none of them, so far as we know, received any *miraculous gifts*. So it was with multitudes of others converted under the preaching of the apostles: they received and obeyed the Gospel through *grace*, but did not receive power to work miracles or predict future events.

It is obvious that *all three kinds* of endowments *might* be enjoyed by one and the same individual.

But it is obvious also that the three kinds are, in themselves, perfect distinct and independent. A man may have *any one* of the three, without necessarily having either of the other two. The difference is so perfectly easy to see, that the man who does not see it must be dull indeed.

It is evident, therefore, that the author of "Ecce Homo" denies the existence of the Holy Spirit of God, the Third Person of the Holy Trinity:—by speaking of Him as "*it*"—by attributing to "the spirit of prophecy" (as he calls it) "*perplexity*" and other infirmities—and by putting the miraculous and gracious gifts of the Holy Ghost on a level with natural genius.

The same denial will be farther apparent when we come to speak of the whole "scheme" of *so called*, but *falsely* so called, Christianity, advocated in "Ecce Homo."

Meanwhile, it may be well to recall to mind a few of the simple, wholesome, and refreshing words of holy Scripture which declare the great and blessed truth of the Godhead and Eternity of the Holy Ghost, in a manner too plain to be mistaken by any honest mind.

The Holy Spirit of God is spoken of as the *Creator* of the world:—"The Spirit of God *MOVED* upon the face of the waters."—Gen. i. 2. This was mentioned as an acknowledged truth by Elihu, the friend of Job—"The Spirit of God *HATH MADE* me."—Job xxxiii. 4.

The Spirit of God is declared to have *spoken* to men—"The Spirit of the LORD fell upon me, and *SAID* unto me," &c.—Ezek. xi. 5. So again, Acts xiii. 2—"As they ministered to the Lord, and fasted, *the Holy Ghost SAID*, Separate *ME* Barnabas and Saul for the work whereunto *I have called them.*"

The Holy Spirit is spoken of as being *grieved*—"GRIEVE not the holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. iv. 30.

Above all, the Lord Jesus Christ Himself, in the most express manner, promised to His disciples that He would send to them from the Father "THE COMFORTER, WHICH IS THE HOLY GHOST"—John xiv. 26—always speaking of Him as a *Person*—not an *influence*.

As a Person, He was to be to them "*another Comforter*" in the place of the Lord Jesus Himself when He should have left them—as a Person, He was to "teach them all things, and bring all things to their remembrance, whatsoever He had said unto them"—as a Person, He was to "guide them into all truth," and "abide with them for ever."

To take these expressions in any other sense than as meaning a *Person*, and not an influence or feeling, is not to *explain* the truth, but to *refuse* and *reject* the truth. To say that anything but a Person could *create*—and create a *world*—or could *speak* to men—or *teach*—or *call* men to a particular work—or be *grieved*—or *foretell* future events—and many other things besides, which the Holy Spirit of God is declared in Scripture to do, is to commit as great an absurdity as is possible to be committed.

And this absurdity is committed by the author of “*Ecce Homo* :” inasmuch as he always represents the Spirit of God as being a mere *feeling*—an “*enthusiasm*”—a “*moral warmth*”—“the *Enthusiasm of Humanity*” which he asserts to be “*emphatically the presence of the Holy Spirit*” !—p. 320.

It would be easy to multiply proofs that the author of “*Ecce Homo*” really *intends* to deny the Personality and Godhead of the Holy Ghost. But it is needless: his whole scheme goes upon the supposition *that there is no Holy Ghost*.

And it would be very easy to multiply proofs, from the Word of God, that the Holy Ghost is God. But this, too, is needless. The whole Bible from beginning to end is a proof of it. The whole plan of salvation is a proof of it. The whole fact and history of God’s revelation of Himself to man is a proof of it: for that revelation is everywhere declared to have been made *by the Holy Spirit of God Himself* to the minds of men in a supernatural and Divine manner:—“For the prophecy came not in old time *by the will of man* ; but holy men of God *spake as they were moved by the Holy Ghost*.” The only exceptions were when either the Father Himself spoke by an audible voice from heaven, by a dream, or some other means—and when

God the Son was "manifest in the flesh"—when God "hath in these last days spoken to us by His Son."

But here again the author of "*Ecce Homo*" is in fatal error. *He denies the Divine inspiration of the Scriptures*:—not indeed openly and directly; but, as his way is, insidiously and covertly—by insinuating *doubts*—by *ifs* and inuendoes, and taking it for granted that such a thing as the Divine Inspiration of the Bible is not to be thought of.

A few passages must needs here be quoted in proof.

In his Preface, p. 6, the author of "*Ecce Homo*" speaks of the four Evangelists as "four writers who . . . belong to the better class of historical witnesses, but whose veracity has been strongly impeached by critics." Again—"This illustrative matter which is drawn from particular Gospels, rests, of course, on *inferior evidence*."—"The peculiar mannerism of the Fourth Gospel has caused it to be suspected of being at least a freely idealised portraiture of Christ." In this book, therefore, (*viz.*, in "*Ecce Homo*") *it is not referred to, except in confirmation of statements made in the other Gospels, and once or twice where its testimony seemed in itself probable, and free from the suspected peculiarities.*"—Pref. p. 12.

This is rather more plain speaking than is usual with the author of "*Ecce Homo*." He does not, indeed, even here, plainly declare his belief that the Bible is nothing more than any other book; but he says what is the same thing in other words. He lets us know that he esteems Matthew, Mark, Luke, and John *only* as "historical witnesses of the better class," whose writings are to be received with caution: and that he regards the Gospel of St John as worthless, except where it confirms the other three Gospels, and in one or two places besides!

So also, though he does indeed speak of the Old Testament Scriptures as the "oracles of God," yet it is evident

that he does not mean, by "oracles of God," writings *supernaturally and fully inspired by God*. He means no such thing: for he goes on to say that "prophecy was one of those gifts which, *like poetry or high art*, are particularly *apt to die out* under change of times"—p. 2. Certainly Divine Inspiration is not "apt to die out"! but is as imperishable and eternal as its Divine Giver—though vouchsafed to mankind at such times and in such ways as it pleases Him to grant it. We have already seen that when the author of "Ecce Homo" does speak of *inspiration*, even *Divine inspiration*, he means nothing more than the same kind of "inspiration" which makes men poets, orators, painters, or sculptors—that is, he means *no inspiration at all*. For to say that Homer, Cicero, Byron, or Canova were "inspired men" is either to confound things altogether different, or to use language in a way which confuses all language and all thought.

If we do sometimes use such expressions as the "inspiration of genius," no one ever supposes that we mean to say that poets and artists are *inspired by the Holy Ghost!*

But, as we have already seen, the author of "Ecce Homo" confounds all distinction between *supernatural gifts of the Holy Ghost*, and *natural genius*. He speaks of "the spirit of prophecy" as if it were a natural faculty—and he speaks of poets and orators as "inspired men."

Such teaching is worse than erroneous—it is disingenuous. In a literary sense, it is unphilosophical to the last degree—as grossly confusing things essentially and obviously different: in a theological and religious sense, it is irreverent, profane, and infidel.

On the subject of the Inspiration of the Scriptures, nothing can be more unphilosophical than the position assumed by the author of "Ecce Homo."

For, if the Scriptures are trustworthy at all, they deliver to us the commandments of God: and therefore demand our implicit and reverential obedience.

But if they are *not* trustworthy, they are manifestly the work of impostors—since they *profess* to speak with Divine authority.

The Scriptures, therefore, ought either to be implicitly believed and obeyed as the Word of God, or to be denounced and condemned as a wicked imposture.

But the author of “*Ecce Homo*” does neither the one nor the other.

He casts upon the Gospels all manner of suspicions of untrustworthiness, exaggeration, and even fabrication of fictitious stories; and yet he makes these very suspicious documents the foundation of a system for which he claims the admiration and obedience of mankind!

We leave him to extricate himself as best he may, from the meshes of his own net. If he will but examine for himself, with an honest mind, the evidences which prove beyond all reasonable doubt that “all Scripture is given by inspiration of God,” he will not be long in making his escape from the snares of unbelief and “philosophy falsely so called.”

There is one kind of proof that the Bible is the Word of God, more convincing and satisfying than all others, from which men like the author of “*Ecce Homo*” shut themselves out by their own act. It is denoted in the words of the blessed Saviour—“If any man will do his (God’s) will, *he shall know of the doctrine* whether it be of God, or whether I speak of myself.”—John vii. 17. There are moral truths which can be learned only by *experience*. The “luxury of doing good” can be understood only by those who *do good*—a *parent* only can know what a parent’s heart is—the advantages and happiness of *self-*

control cannot be known except by those who *practise* self-control. And so in numberless other instances.

Now there is a similar law respecting the experimental evidences of religion. *A mind honestly desirous of doing the will of God is guided into the knowledge of truth by means of that very willingness to obey the truth.* Such a disposition of mind is in itself favourable to the perception of truth: and what is far more, God Himself helps the sincere and willing learner, according to the express promise, "They shall be all taught of God. Every man therefore that hath heard, and *hath learned of the Father*, cometh unto me."—John vi. 45. In the experience of real Christians, there is a growing and accumulating consciousness that *the declarations of the Bible are verified in the feelings of their own hearts.* This is a demonstration that the Bible is the Word of God, which no sophistry can overthrow: and which is felt in the experience of the poor and the unlearned as forcibly as in the most cultivated minds. When the light we already possess is followed up, with a humble and honest mind, more light is given from above, till the whole truth of God is at length clearly understood. On the other hand, there is a just moral retribution, in the very constitution of our minds and by the just ordinance of Him who made man's mind, that a *dislike of what God commands darkens our understanding of what God reveals.* A heart bent upon obeying God is the first requisite in the school of Christ—"the *fear* of the Lord is the beginning of *wisdom.*" And thus is fulfilled the law of the Kingdom of Heaven that "unto him that hath shall more be given: and from him that hath not shall be taken away even that which he hath."

CHAPTER V.

The whole system of "Ecce Homo" shown to be a denial of Christianity.

IN the foregoing chapters it has been shown that the author of "Ecce Homo" evidently disbelieves, and all but expressly denies, the great truths of the Godhead of Christ, and the Godhead of the Holy Ghost.

This denial of course involves in it the denial of Christ's Divine Atonement for sin, and of the Divine Inspiration of the holy Scriptures.

We have seen also that he impugns the blessed Saviour's miracles, and even His moral character : and that he treats the Evangelists as guilty of exaggeration, fabrication, and falsehood—and consequently as unworthy of confidence.

It might well be thought that here we might stop—that proof enough has been brought forward to show that the system of "Ecce Homo" is so far from being Christianity in any form, that it is an utter and total denial of Christianity in every form.

But as some persons may still be under the impression that there is some good in a book which so extols *morality*, and *humanity*, and the "*higher form of goodness*," it is worth while to pursue the subject farther, and to examine the whole nature and tendency of the scheme put forward with so much assurance as the true explanation of Christianity.

The scheme, then, as nearly and as fairly as I can state

it, is as follows:—That a man—a *mere* man—named Jesus Christ, became, by the designation of John the Baptist, impressed with the idea that he was the expected Messiah of the Jews: that he at first resisted this impression, and did not yield himself to it without much agitation and inward struggle of mind: that he then felt himself tempted to employ force for the establishment of his Messianic kingdom: that he overcame this temptation, and resolved to use only moral suasion, and that his *not* using force was the reason why, in the end, he was put to death by the Jews: that his object was to improve the morality of mankind: that for this purpose he assumed the authority of a Law-giver and a King: that he expected to bring about the proposed improvement of morality by founding a sort of commonwealth or society, called “the Christian Church:” that this Society was to be open to all mankind to become members of it: that he appointed baptism as the form of admission into this Society, and a sort of “club-dinner,” called “the Christian Communion,” as a token of continued membership in it: that he exhibited, in his own life and death, a pre-eminent example of “the moral perfection of man,” as a pattern of that improved morality which he wished to bring about in his followers; and that the circumstances of unprecedented suffering both of his life and death gave him unprecedented opportunities of displaying this example of moral goodness. In addition to his claim of being Messiah the King, we are told in “*Ecce Homo*” that Christ “*professed*,” and “*pretended*,” to work miracles; but whether he really did work miracles, or *only pretended* to work them, the author of “*Ecce Homo*” considers unimportant, so long as his followers did but *believe* that he wrought them: that by these means he succeeded in realizing “*the most daring speculative dream*” that ever entered into any man’s mind, that of founding the Christ-

tian Church, in such a way that it has endured to the present time. The animating spirit of this Christian Church or Commonwealth, we are told, is a certain enthusiastic "respect," or "reverence" for human beings "*as such*, and not for the good qualities they may exhibit"—which spirit the author calls the "Enthusiasm of Humanity."

This "Enthusiasm of Humanity" is the kernel and the soul of the whole system of the author of "Ecce Homo." He asserts (what is utterly untrue) that Christ "pronounced the Enthusiasm of Humanity to be everything, and the absence of it to be the absence of everything," and that he "depended upon it" for its power of propagating itself, and "confided in it as powerful enough to resist whatever was corrupting," and to "charm away the bad passions of the wildest heart." And by this Enthusiasm of Humanity, prompting us to "love our neighbour and our enemy," we are, according to "Ecce Homo," to "win heaven;" and meanwhile, by the aid of this "moral revelation," (for which we are indebted to the author of "Ecce Homo;") together with the other "revelation" of science—which "*two revelations*," we are assured, "stand side by side," we are to expect that mankind will be carried forward to the highest point of morality and happiness.

Such is the scheme which the author of "Ecce Homo" dares to call Christianity!

Many readers will find it hard to believe that an author not devoid of ability and ingenuity has put forward such a scheme at all in England, and in the nineteenth century; but strange as this may be, it is tenfold more strange that such a scheme is actually put forward as the true view of Christianity!

It is NOT Christianity, but a wretched burlesque and a miserable mockery of Christianity—no more like Chris-

tianity than the pasteboard mountains and painted slides of a scene in a theatre are like the Alps or the Himalayas.

To unravel the tangled mass of error and falsehood which makes up the whole substance of "Ecce Homo" would require rather volumes than pages: it will be sufficient to show that the very foundations of it are laid in falsehood; and that the superstructure is built up by assertions in which truth is utterly disregarded, and Scripture recklessly contradicted.

Taking, as the author of "Ecce Homo" himself expresses it, "a glance at the picture from a point where we can see it all in one view," we cannot fail at once to see that his scheme is WHOLLY HUMAN.

By this fact it is at once and altogether shown to be *not Christianity*; because Christianity is WHOLLY DIVINE.

In "Ecce Homo," Christ is represented as *a mere man*—the Holy Ghost as *a mere enthusiasm* which can be communicated from man to man—the Saviour's death as *a mere example* of moral excellence in His patience and self-devotion—the Divine Inspiration of the writers both of the Old and New Testament Scriptures is *denied*, by being placed upon a level with the *natural genius* of poets and artists, which is *no inspiration at all*—*prophecy* is of course denied by the denial of the inspiration of the Scriptures—and miracles are treated as *fabricated* and *fictional*, or at best *uncertain*. Even the blessed Saviour Himself is spoken of in language which unavoidably implies that His moral character was anything but perfect. He is represented as tempted by ambitious designs—as cherishing feelings of "*bitter resentment*," using "*threatening words*," indulging "*burning anger*" against His persecutors, and "*brooding over* their conduct with *bitter indignation*." More than this—He is described as "*pretending*" to work

miracles—language which of course implies that He was a deliberate and designing impostor.

Here, by the way, is one of those self-contradictions which beset every system of falsehood. Truth is always consistent with itself—falsehood can hardly fail to be inconsistent. The author of "Ecce Homo" holds up Christ as a pattern of "the moral perfection of man," and yet represents His character as deformed by the vices of *ambition*, *resentment*, and *deceit*. He describes Christ as kindling in His disciples by His own example that Enthusiasm which depended wholly on their admiration of *His* moral excellence, and yet makes the character presented to them for imitation one which in some respects it would be disgraceful to imitate!

The whole system of the author of "Ecce Homo" is thus entirely of *man*—devised by a man—communicated by men to other men—and having neither origin nor end above what is of man, and therefore of the earth, earthly.

A few quotations may be thought necessary to prove this assertion; and it may be convenient to contrast them with Scripture as we proceed, so as to bring out more clearly the complete contradiction which the whole scheme of "Ecce Homo" offers to the Word of God.

The author of "Ecce Homo" speaks of "the achievement of Christ in founding by His single will and power a structure so durable and so universal."—p. 329. Whereas the Lord Jesus Himself always and emphatically *renounced* the very thing here imputed to Him. For He always declared that He came *not to do His own will*, but the will of the Father which had sent Him. "I came down from heaven," He expressly said, "not to do mine own will, but the will of him that sent me. And this is *the Father's will which hath sent me*, that of all which he hath given me I should not lose nothing, but should raise

it up again at the last day."—John vi. 38, 39.—"I can of mine own self do nothing."—John v. 30.—"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do."—Ver. 19.—"The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works."—John xiv. 10.

The work of Christ, therefore, was *the work of God*.

But the work which the author of "Ecce Homo" attributes to Christ he expressly attributes to Him as *exclusively His own*.

It follows, therefore, that the author of "Ecce Homo" attributes to Christ a work which *is not the work of Christ*—but a work which He would emphatically disclaim.

Again—the author of "Ecce Homo" says—p. 323—that the work which Christ accomplished "was, in the first place, a *work of speculation*, which we may compare with the endeavours of several ancient philosophers to picture to themselves a commonwealth founded on juster and clearer principles than the states they saw around them. Plato made such an attempt, and a later philosopher was on the point of realizing his conception in an actual, palpable, Platonopolis. The kingdom of God, the New Jerusalem, which Christ founded, was *similar to this speculative state*."—"It was one of those *daring imaginations*, in which, as a general rule, we allow philosophers to indulge in their studies, not because we imagine for a moment that they can ever be realized," &c.—"*the most daring of all speculative dreams*."

Then certainly the system of "Ecce Homo" is as different from Christianity as darkness from light—and as much beneath it as the earth is beneath the heavens!

Passing over the degrading profanation of making a *comparison* of the work of the Son of God with the dreamy and dreary speculations of Plato and other "ancient phil-

osophers," we cannot but be struck with the thoroughly *human* origin here assigned by the author of "Ecce Homo" himself to his own system. "*Speculation*"—"daring *imaginings*"—"the *most daring of all speculative dreams*," could have no place but in the brain of some wild and visionary enthusiast. One almost fears to be guilty of irreverence in coupling the very mention of such follies with the name of the blessed Saviour—even though it be for the purpose of remarking, that all uncertainty, much more "*speculation*," and "*imagination*," were infinitely impossible to IMMANUEL—"God with us"—Jesus, whose name is Jehovah—from everlasting to everlasting God over all, blessed for evermore.

Instead of giving heed to such "profane and old wives' fables," will the author of "Ecce Homo" candidly weigh the following testimonies to the infallibility and eternity of the counsels of God in the Gospel of Christ?

"In hope of eternal life, which God, that cannot lie, *promised before the world began*; but hath in due times manifested his word through preaching."—Tit. i. 2.

"Be thou partaker of the afflictions of the Gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, *but according to his own purpose and grace, which was given us in Christ Jesus before the world began*, but is now made manifest by the appearing of our Saviour Jesus Christ."—2 Tim. i. 8, 9.

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, *according to the eternal purpose which he purposed in Christ Jesus our Lord*."—Eph. iii. 10, 11.

"According as he hath *chosen us in him before the foundation of the world*."—Eph. i. 4.

"Who verily *was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God.*"—1 Pet. i. 20.

"But we speak the wisdom of God in a mystery, even *the hidden wisdom which God ordained before the world unto our glory.*"—1 Cor. ii. 7.

"All that dwell upon the earth shall worship him, (the Beast,) whose names are not written in the book of life of *the Lamb slain from the foundation of the world.*"—Rev. xiii. 8.

"And they that dwell on the earth shall wonder, *whose names were not written in the book of life from the foundation of the world.*"—Rev. xvii. 8.

So far, then, from Christ's work being an enterprise, or "speculation," or "imagination" of His own, the appearing of Christ Himself in the world was *the manifestation*, at the time before ordained by God, of *a purpose of grace which had been in the mind of God before the world was*—namely, His purpose of grace to save fallen and ruined sinners of Adam's family by sending His own Son into the world, to be their Saviour by offering Himself a sacrifice for their sins and a ransom for their souls. In the purpose of God He had been "*slain from the foundation of the world*"—and the names of those who should believe on Him to life eternal were "*written in the book of life from the foundation of the world.*" "Known unto God are all his works from the beginning of the world."—Acts xv. 18.

And surely among those works was this—the greatest of them all—the redemption and recovery to God of a lost and ruined world by means of the greatest marvel and mystery that ever was, or ever will be, shown forth before the wondering eyes and hearts of universal being—the great mystery of godliness, "GOD MANIFEST IN THE FLESH," in the Person of JESUS CHRIST.

We have thus seen that the scheme of "Ecce Homo" is totally different from Christianity, and contradictory to it, in respect of its *nature and origin*. For "Ecce Homo" represents Christianity as having been *a mere imagination of a mere man*, named Christ. It has been shown, on the contrary, that Christianity is the manifestation of the eternal purpose and grace of God, which He purposed in Himself before the world was, and carried into effect at the appointed time by sending His Son into the world.

We now proceed to show that the scheme of "Ecce Homo" is equally wrong in respect of the *object* of Christianity.

The author gives it as his opinion, that the object of Christ's "scheme" was "*the improvement of morality*." So, according to "Ecce Homo," *all that Christ proposed to Himself to do was to improve morality*—much the same as Socrates and Plato had done before!

Passing over, as before, the offensive profaneness of comparing the Son of God to human and heathen philosophers—so called—we thankfully turn away from such wretched drivellings to contemplate the infinitely glorious and blessed truth, that THE OBJECT OF CHRIST WAS TO MANIFEST GOD TO MAN IN HIS OWN PERSON.

That "the improvement of morality" is *one result* of this manifestation is, of course, true—and a most important truth. But to assert that the improvement of morality is THE *object* of Christianity, is about as worthy a remark as it would be to say that the use of the sun's rising is to *scare away thieves*.

Angels from heaven gave a very different account of the object of Christianity, and of Christ's being born into the world, when at His birth they sang, GLORY TO GOD IN THE HIGHEST, and on earth peace, good will towards men."—Luke ii. 14.

But this angelic hymn, like other Scriptures, is perverted and abused by the author of "Ecce Homo."

Would any honest man, in reading these words, ever imagine that "good will to men" meant anything else but good will to men *from God*? Such, no doubt, was the meaning of the angels: but the author of "Ecce Homo" knows better. As he has before undertaken to teach us what Christianity is, better than "*even apostles*" could,—Preface, p. xxi.,—so here he puts into the mouths of *angels* also a meaning which *they* certainly never intended—and which no honest mind would ever have attributed to them. He says, speaking of the morality taught by Christ, that "to the duty of not doing harm, which may be called justice, was added (by Christ) the duty of doing good, which may properly receive the distinctively Christian name of Charity. And this is the meaning of that prediction which certain shepherds *reported* to have come to them in a mystic song heard under the open sky of night, proclaiming the commencement of an era of '*good will to men.*'"—p. 189.

Is this all? The angels proclaimed something else, which the author of "Ecce Homo" perhaps finds it convenient to omit—"Fear not," said the heavenly messenger, "for behold, I bring you good tidings of great joy, which shall be to all people. For *unto you is born this day in the city of David, a SAVIOUR, which is CHRIST THE LORD.*"—"Glory to God in the highest," then sang the angelic chorus, "*and on earth peace, good will towards men.*"—Luke ii. 10, &c. What they announced with such delight and joy was the birth of the Saviour, Christ THE LORD—and through Him *first* of all "*glory to God in the highest,*" in the salvation of sinners—*then*, "*peace on earth and good will towards men,*" from a reconciled God and Father. But the author of "Ecce Homo" would have us believe that this burst of angelic joy was all for nothing more than

because men would now be taught to do good besides not doing harm !

We know nothing whatever of the object of Christianity but what it has pleased God to *reveal* to us in His own Word.

And that Word everywhere declares that the *FIRST and greatest object* of Christianity is to GLORIFY GOD.

Even the saving of sinners is *secondary* to this. The *primary* object of Christianity is to *glorify God by saving sinners*—by saving them in such a way as to show forth the glory of God's *love, wisdom, justice, and power*, in such perfection as they were never displayed before.

We therefore utterly deny the assertion in "Ecce Homo" that *the* object of Christianity is the improvement of morality. And we affirm that the object of Christianity is to glorify the riches of God's grace, wisdom, and power, by saving sinners in such a way that, while *they* are recovered to holiness and happiness, *He* is glorified above all in their salvation. A few plain texts will be sufficient proof of this truth.

St Paul says—"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, *to the praise of the glory of his grace*, wherein he hath made us accepted in the beloved."—Eph. i. 4, 5.

"According to the purpose of him who worketh all things after the counsel of his own will : *that we should be to the praise of his glory*, who first trusted in Christ."—Ibid. v. 11, 12.

"That in the ages to come *he might show the exceeding riches of his grace in his kindness towards us* through Christ Jesus."—Ibid. ii. 7.

"To the intent that now, unto the principalities and powers in heavenly places *might be known by the church the manifold wisdom of God.*"—Eph. iii. 10.

"Howbeit for this cause I obtained mercy, that in me first *Jesus Christ might show forth all long-suffering*, for a pattern to them which should hereafter believe on him to life everlasting."—1 Tim. i. 16.

And as the purpose of God in saving sinners was to magnify His own grace and wisdom, so also even the holy life and conduct of Christians is to answer the same end. We do not say their "improved morality:"—for holiness is something far higher than any improvement of morality—and *holiness* is that character to which Christians are called and moulded by the grace of God.

For example—"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: *that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.*"—1 Pet. ii. 9.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth: *that God in all things may be glorified* through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."—Ibid. iv. 11.

"That the trial of your faith, being much more precious than of gold, that perisheth though it be tried in the fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ."—Ibid. i. 7.

But, indeed, THE GLORY OF GOD is an object to which the author of "Ecce Homo" seems utterly indifferent and wholly blind. Christianity, according to his view of it, would be a *Christianity without God*.

For in entire accordance with his overlooking the glory

of God as the *primary* object of Christianity, is his overlooking also "*the first and great commandment.*" He says—"To love one's neighbour as one's self was, Christ said, *the first and greatest law.*"—p. 156.

Where did the author of "Ecce Homo" find this saying of Christ?

Is it from sheer ignorance of the Bible that he has made so extraordinary a blunder?

That which Christ *did* say is very different indeed.

"Jesus said unto him, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* THIS IS THE FIRST AND GREAT COMMANDMENT.

"And the SECOND *is like unto it*, Thou shalt love thy neighbour as thyself."—Matt. xxii. 37, 38,—with Mark xii. 29-31.

We will not suppose that the author of "Ecce Homo" has been guilty of *wilfully falsifying* Scripture. But it is for himself to account for his having asserted that Christ said the *exact reverse* of what He really did say. It is for himself to explain *why* he has represented Christ as putting the *Second* great commandment in the place of the *FIRST*—and as leaving out the *First and greatest commandment* altogether!

It avails nothing that, in another place, he speaks of "love to God *and man*" as the first and great commandment. This expression does not recognize "*love to God*" as the *first* and great commandment—or "*love to man*" as the *second*. It merely *swamps* love to God, by *merging* it in love to man.

The misrepresentation of truth, however, into which the author of "Ecce Homo" has here fallen, is of itself fatal to his whole scheme. For it is not a mere accident—an unimportant mistake. It is, on the contrary, the fundamental error of his entire system—which everywhere goes upon the

false principle that *morality is everything*—that man's first and only duty is to his fellow-men—and that man's duty to God is nothing, and nowhere.

What would be thought of an astronomer who should publish a book on astronomy, in which it were assumed as a first principle, that the primary source of light is the moon? It would no doubt be said that his whole theory was all moonshine. But his theory would be not one whit more ridiculous than that of "Ecce Homo," which assumes, in direct *contradiction* of Christ's words, that what *He* declared to be the *second* commandment is the *first*—and ignores and puts out of question the first altogether!

This, again, is quite in accordance with what the author of "Ecce Homo" says about the "Enthusiasm of Humanity." He asserts that Christ "pronounced the Enthusiasm of Humanity to be everything, and the absence of it to be the absence of everything"—p. 255.

Christ never pronounced anything of the kind: never so much as once mentioned "the Enthusiasm of Humanity:" never, in any way whatever, recognized any such principle at all.

Nor can the author of "Ecce Homo" produce a single text in proof of the assertion he has made.

So, again, he says—"Christianity is an Enthusiasm, or it is nothing"—p. 257.

The assertion is untrue. Christianity is the doctrine of Christ; and the doctrine of Christ is the doctrine of "God manifest in the flesh."

The Christian's *motive*, or ruling and moving *principle*, is faith and love to Christ—"faith which worketh by love." But even this motive is not "*an enthusiasm*."

Who would think of describing a mother's love for her

child, or the mutual attachment of husband and wife, as "an enthusiasm?"

The word "*enthusiasm*"—or "*passion*," as the author of "Ecce Homo" sometimes designates his favourite emotion—is wholly beside the mark in any description of Christian motive or principle. It is no *moral* principle at all: and even when taken, as the author of "Ecce Homo" puts it, as "the Enthusiasm of Humanity," it is far more suggestive of a temporary excitement of feeling, a vague, ill-regulated heat of temperament, than of that deep, calm, devoted principle which characterizes real Christians—a principle which is *love to God seen and known in Christ*—guided in its action by the Holy Spirit, and the written Word of God.

There is nothing to hinder the "Enthusiasm of Humanity" from running into any and every error and extravagance. It is a mere *impulse*—a moving power without a guide—a wind that drives the ship forward without helm compass, or pilot, to steer its course. It is, indeed, capable of being turned to great and noble purposes: but it is equally capable of being perverted to the worst. Everything depends on the principle which governs its action. It is not even sufficient that there should be a good intention—for good intentions without wise direction may do infinite mischief instead of good. Saul, the Pharisee, "verily thought with himself that he *ought* to do many things contrary to the name of Jesus of Nazareth"—and while assisting at the murder of the martyred Stephen, believed that he was doing God service. It is possible for a man to be doing the greatest evils, while he thinks he is doing nothing but good.—*All depends upon what he considers to be good.*

Now, this is precisely the case with "the Enthusiasm of

Humanity," put forward by the author of "Ecce Homo" as his grand motive. He furnishes no right principle to guide this Enthusiasm to right action and right objects. Its tendency, therefore, must inevitably be to evil instead of good.

But this will more plainly appear in the sequel.

CHAPTER VI.

The author of "Ecce Homo" denies the Fall of man, and the corruption of man's nature—and exalts human merit as deserving Heaven.

CONTINUING the examination of the scheme of "Ecce Homo" as described at the beginning of the last chapter, we are now to observe what is asserted respecting the supposed nature and effects of this "Enthusiasm of Humanity"—and what is thereby implied as regards man's actual condition and standing before God.

Here, again, the author of "Ecce Homo" is utterly at fault, and in direct opposition to the Word of God.

When a teacher of Israel applied to Christ for instruction in his doctrine, the first thing the Saviour declared to him was the necessity of a *change of nature*—"Verily, verily, I say unto thee, Except a man be born again, (or *from above*,) he cannot see the kingdom of God"—"except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John iii. 3, 5.

The cause is obvious—*man's Fall by sin, and the consequent corruption of his heart and nature.*

Both these truths are plainly declared in Scripture from Genesis to Revelation—and both are, in effect, (though as usual not in plain honest words,) denied by the author of "Ecce Homo."

For he says that "by loving our neighbour and our enemy *we shall win heaven.*"—p. 125. This of course

supposes two things—1. That we are *not already condemned*:—2. That we can *deserve Heaven* as a reward and wages for our good deeds.

The Word of God, on the contrary, declares that, “by the deeds of the law (that is, the deeds which the law commands) there shall no flesh be justified.”—“For *all have sinned*, and do *come short* of the glory of God.”—“Now we know, that what things soever the law saith, it saith to them that are under the law: that *every mouth may be stopped*, and all the world may become (that is, may be shown to be) *guilty before God*.”—Rom. iii. 20, 23, 19. “For *the wages of sin is death*.”—Rom. vi. 23. “By the offence of one judgment came upon all men to *condemnation*.”—Rom. v. 18.

Yet, says the author of “*Ecce Homo*,” “we shall win heaven by loving our neighbour and our enemy.” Is he then ignorant of the condition in which we place ourselves by the very claim to win Heaven by our own good deeds? “For as many as are of the works of the law (that is, as many as trust in their obedience to the law) *are under the curse*: for it is written, *Cursed is every one that continueth not in ALL THINGS which are written in the book of the law to do them*.”—Gal. iii. 10. And as *no one* ever continues in all things which are written in the book of the law to do them, but every one has sinned, and comes short continually, (as shown before,) therefore it follows that *every human being is under the curse*—until, indeed, they escape from it by believing in the Lord Jesus Christ—who “hath redeemed us from the curse of the law, being made a curse for us,”—Gal. iii. 13. And those who reject Christ’s Atonement, as thinking they need it not—and who therefore still continue trusting in their obedience to that law which has already laid them under condemnation—these *remain under the curse*.

Yet, says the author of "Ecce Homo," those who are thus already under the condemnation and curse of God's law can still "win Heaven" by their obedience to that law! As reasonably might a traitor, condemned to death for treason against his sovereign, claim to be released on promising to be loyal for the future.

"But this is not the only instance in which the author of "Ecce Homo" shews himself deplorably ignorant of the very subject in which he proposes to instruct the public.

He is justly severe upon the Pharisees of our blessed Lord's time on earth. But extremes often meet: and he is himself culpable of the very fault for which the Saviour so sharply rebuked the Pharisees—the fault of "trusting in themselves that they were righteous." They counted their deeds a gain—but "a Pharisee of the Pharisees," enlightened by the Gospel of Christ, said, "I count all things *but loss* for the excellency of the knowledge of Christ Jesus my Lord." What the author of "Ecce Homo" boasts in, St Paul renounced as worthless for acceptance with God, and deprecated being found by God depending on such righteousness, though in the estimation of man it might be faultless.

The author of "Ecce Homo" teaches us that we are to win heaven by our own good deeds. So did the Pharisees. The pride of self-righteousness was the great sin of the Pharisees—and the pride of self-righteousness is the characteristic principle advocated by the author of "Ecce Homo."

To those who "trusted in themselves that they were righteous," the blessed Saviour while on earth addressed His most severe rebukes, and after His Ascension into Heaven sent a message of mingled severity and tenderness — "Because thou sayest, I am rich, and increased with

goods, and have need of nothing : and knowest not that thou art wretched, and miserable, and poor, and blind, and naked : I counsel thee to buy of me gold tried in the fire, that thou mayest be rich : and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear : and anoint thine eyes with eye-salve, that thou mayest see."—Rev. iii. 17, 18.

This notion of human goodness is a radical vice—indeed *the* radical vice—of the system of "Ecce Homo." It is *everywhere* in the system :—while the *new birth* by the Holy Spirit of God—which Scripture declares to be the only source of goodness in man—is *nowhere* in the system.

The Word of God declares—"If any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new : and all things are of God, who hath reconciled us to himself by Jesus Christ."—2 Cor. v. 17, 18. Here it is expressly affirmed, as plainly as words can say it, that the *new heart*—the new character—the new birth—which makes a man to be a Christian indeed, is of God, who makes the man "a new creature" in Christ.

In flat contradiction to the Word of God, the author of "Ecce Homo," by his whole scheme and every part of it, asserts that the character which makes a man a Christian is *from man*.

He does, indeed, make use of the expressions "a new birth"—"a new heart"—and the like. But he at the same time so explains these expressions as to make them mean something altogether wrought *in man by man*—partly by the natural disposition of the man himself, partly by the personal influence of other men over him.

This fact will plainly appear from the following considerations :—

The life and soul of Christianity in a man, according to the author of "Ecce Homo," is "the enthusiasm of

humanity." This he asserts (and falsely pretends that Christ Himself taught) to be "everything, and the absence of it to be the absence of everything," in Christianity.

How, then, does a man get this "enthusiasm of humanity" which is to make him a Christian?

He gets it, the author tells us, *first*, from a germ or root in his own nature. "A love for humanity," he says, "exists, and is a *natural passion*, which would be universal if special causes did not extinguish it in special cases."—p. 154.

Let it be observed here, by the way, that according to "Ecce Homo," the principle in the heart which makes a man a Christian has nothing whatever to do with *love to God*—as shown already: it is nothing more than a *love for humanity*—a falsehood in support of which he does not hesitate to assert another falsehood still more gross, that Christ taught that "to love one's neighbour is the first and greatest law"—whereas Christ taught that the first and greatest law is to *love God*.

This love for humanity, then, being "a natural passion" inborn in every man, and having neither origin nor object higher than man, is to be developed into "a living and infallible principle of morality in every man"—and this is to be done by "setting before the eyes of those who are called to obey it, an ideal or type of man which may be noble and amiable enough to raise the whole race and make the meanest member of it sacred with reflected glory!"—p. 164.

So this is "Ecce Homo" Christianity! the glory of man reflected in man!!

That this is a true account, and no exaggeration, will plainly appear from a few quotations. It is hard to conceive how any man with a sincere desire to seek and state *the truth*, can so twist, and distort, and flatly contradict

Scripture as does the author of "Ecce Homo"—that Scripture which he himself acknowledges to be the only account of Christian truth. But his system can only stand *by means* of this continual perversion. The moment that things are called by their right names, and the right names given to the right things, the system of "Ecce Homo" is stripped of its disguise, and appears in all the hideous nakedness of its own deformity.

The author acknowledges the necessity that a man must have "a new heart"—but what does he mean by a new heart? Does he mean the same thing which the Lord Jesus meant when He said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot see the kingdom of God?"

Let us hear what he means:—"The most lost cynic will get a new heart by learning thoroughly to believe in the virtue of *one man*."—p. 164.

To say nothing of the intense folly, and ignorance of human nature, betrayed by this silly idea, let us ask, Is this what *Christ* meant by being born again of the Spirit? born "*from above*?" Could any man really anxious to know the truth extract such a meaning from these words?—or would any one wishing only to learn from the great Teacher suppose Him to tell us in these words, that the *new birth* is a vicious man's lifting himself out of his habits of vice by beholding the virtue of another man? To say what the author of "Ecce Homo" here says is to defy the plain meaning of the plainest words. St John tells us the exact reverse—"As many as received him (that is, Christ) to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 12, 13. "Not of *blood*"—that is, not by inheritance from parents:—"nor

of the *will of the flesh*—that is, not by any natural disposition:—“nor of the *will of man*”—that is, not by the force of influence or example.

Put together our Blessed Lord's declaration that a man must be born “*from above*”—“born of *the Spirit*,” with St John's explanation that a man becomes a child of God *not by any human agency or influence*, but by being born of God—and what becomes of the assertion that any man “will get a new heart by learning thoroughly to *believe in the virtue of one man*”? If this were indeed so, those who beheld the very impersonation of perfect virtue in Christ Himself, ought themselves to have become new creatures—whereas He was constrained to say to them, “Ye *will not* come to me that ye might have life.”

The author of “*Ecce Homo*” asserts, again, that Christ “says the first step towards good dispositions is for a man to form a *strong personal attachment*.”—“Next let the object of that attachment be a person of striking and conspicuous goodness. To worship such a person will be the best exercise in virtue that he can have. Let him vow obedience in life and death to such a person: let him mix and live with others who have made the same vow,” &c., p. 98.

Will the author of “*Ecce Homo*” be so good as to tell us *where* he finds that Christ said anything of the kind?

He cannot do it. Christ *never* said so.

But He *did* say the exact reverse. He did *condemn* the very practice which the author of “*Ecce Homo*” unblushingly asserts that He recommended. “Be not ye called Rabbi: for one is your Master, even Christ. And call no man your father upon earth, for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ.”—Matt. xxiii. 8.

The supposed effect of this “strong personal attach-

ment" is thus described: "He will have ever before his eyes an ideal of what he may himself become. His heart will be stirred by new feelings, a new world will be gradually revealed to him, and, more than this, a new self within his old self will make its presence felt, and a change will pass over him which he will feel it most appropriate to call a *new birth*. This is Christ's scheme in its most naked form"—!

Every plain reader of the Bible will at once see the utter falsehood and absurdity of such assertions.

But the author of "*Ecce Homo*" seems to say that *Christ* is the "one man" in whose "virtue we must learn thoroughly to believe"—the "ideal" we must have before our eyes of what we may ourselves become—for he says, "an image must be set before the eyes of those who are called upon to obey it, an ideal or type of man which may be noble and amiable enough to raise the whole race, and make the meanest member of it sacred with reflected glory. Did not Christ do this"?

We answer, *first*—If "*Ecce Homo*" is to be believed, He certainly did *not*: for the character which the author *attributes* to Christ is so far from being a good ideal to follow, that if we imitate *that* example we must become deceitful, false, fraudulent, bitter, and resentful—for such are the vices attributed by the author of "*Ecce Homo*" to the holy Son of God!—*Secondly*—Christ *did* set before us an example of perfect holiness—a perfect ideal or type of what man ought to be: but Christ was *not* a mere man. In imitating and worshipping Christ we imitate and worship *God*, as we ought to do.—*Thirdly*—We utterly deny that the *mere* admiration and contemplation of the moral character even of Christ Himself will give a new heart to any man. The *contrary* is proved both by Scripture and experience.

The author of "Ecce Homo" asserts, again, that for the purpose of working this "new heart" and "new birth," "there exists no other instrument but that personal influence of which Christ availed himself."—p. 99.

Here is, in plain words, an express *contradiction* of Christ's own declaration to Nicodemus, "Except a man be born *from above*"—"of the Spirit, he cannot see the kingdom of God."

And in place of *Christ's* declaration, the author of "Ecce Homo" himself undertakes to instruct us, that to get a new heart a man has only to believe in and imitate the virtue of some other man! For, since Christ, according to "Ecce Homo," is *but* a mere man, it can be of no importance in his system whether Christ or some other man be selected for imitation.

Let this point be well noted. It is the germ and kernel of the whole system of "Ecce Homo"—as the author himself assures us, p. 165—"We have here the very kernel of the Christian moral scheme." Substitute for "Christian" the word "*Antichristian*," and the words are true. We have here the very kernel of the Antichristian and infidel scheme of "Ecce Homo"—founded upon a direct and daring contradiction of Christ Himself.

CHAPTER VII.

"Ecce Homo" rejects the authority of the Ten Commandments, and also of the New Testament, as not binding on a Christian man.

It has been already remarked, that the author of "*Ecce Homo*," in utter defiance of the words of Christ Himself, asserts that He declared the love of our neighbour to be the first and greatest law of God—whereas Christ declared the first and greatest law of God to be this—"Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength."

And in accordance with this gross and daring contradiction of the Saviour's express words, the whole system of "*Ecce Homo*" is a mere system of *morality*—that is, of *social duties*.

It is positively nothing more. There is no account whatever taken of the first and greatest of *all* duties, *the supreme love we owe to God*—the all-absorbing, all-constraining motive of all duty whatever.

This is a fact which at once stamps the character of falsehood and futility upon the whole system. It is no more Christianity than the world without the sun would be the world which God has created for us to live in.

Let this be well weighed in all its importance. The author of "*Ecce Homo*" represents Christianity as a system of religion from which love to God is *left out* as needless and superfluous!

In like manner does he virtually treat both the Ten Commandments of God's Law given by Moses, and also the commandments of Christ Himself given by His own word of mouth.

With his usual irreverent handling—or rather trampling under foot—of holy things, he not only speaks scornfully of the Law of God given by Moses, but even attributes his own scornful words to the blessed Saviour.

He says that Christ “regarded the laws of Moses, though divine, as capable of becoming *obsolete*, and also as *incomplete*.”—p. 182.

Did he ever read Christ's own words—Matt. v. 18—“Verily I say unto you, Till heaven and earth pass, *one jot or one tittle shall in no wise pass from the law, till all be fulfilled*”?

He says, again, that in some “points in which the Mosaic legislation had something of a *barbaric* character, Christ unhesitatingly *repealed the acts of the lawgiver*, and introduced new provisions.”

Did he ever read Christ's own words, “Think not that I am come to *destroy the law*, or the prophets; *I am not come to destroy, but to fulfil*” ?—Matt. v. 17.

Again, he says—“Those who stood by, watching his (Christ's) career, felt that his teaching, but probably still more his deeds, were creating a revolution in morality, and were setting to all previous legislations, Mosaic or Gentile,* that seal which is at once ratification and abolition.”

Let us hear, once more, Christ Himself—“Whosoever therefore shall break one of these least commandments, and *shall teach men* so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach

* This levelling of all distinctions between Divine revelation and human reason is a constant and characteristic feature of “*Ecce Homo*.”

them, the same shall be called great in the kingdom of heaven."—Matt. v. 19.

But the author of "*Ecce Homo*" seems unable to see, that in the Sermon on the Mount, and elsewhere in the blessed Saviour's teaching, what He *really* condemned was *not the law given through Moses*, but the false and corrupt traditions of the Jews by which they had *made void that law*. Did Christ abolish the Mosaic law, when He said to the Pharisees and Scribes—"Full well ye reject the commandment of God, that ye may keep your own tradition: for Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me—(that is, "I cannot do anything for you, because I have consecrated all my property as a Corban, or gift and offering to God")—he shall be free. And ye suffer him no more to do aught for his father or his mother; *making the word of God of none effect by your tradition*, which ye have delivered: and many such like things do ye."—Mark vii. 9-13.

Can anything be plainer, than that the Lord Jesus *confirmed* the law of Moses—declared it to be the *commandment of God*—and *never* to be "abolished," but to remain unchanged and unchangeable as long as the heavens and the earth endure? Can anything be clearer than that He declared His own mission to be to *fulfil* the law—confirming and establishing it for ever?

And if Moses did at any time—as in the instance of divorce, specified in "*Ecce Homo*"—"suffer" a relaxation of some social arrangements, on account of the "hardness of their hearts," and their impatience of restraint, this does not imply that Moses ever made either this or any other arrangement, *without the sanction of God*. Nor has the

author of "*Ecce Homo*" shown that he did so in any instance whatever.

But he not only charges the blessed Saviour with at once "*ratifying, and abolishing,*" the *law of God*—he also charges Him with both "*ratifying, and abolishing,*" *all other legislation*, Gentile as well as Mosaic.

Even taking his words for the least they can mean, and in that sense in which he seems himself to use them, viz., that Christ *ratified* all past legislation as a thing of the past, giving it His sanction as having done its work—while He *superseded* it by a new and more perfect code of morals for the future—we cannot avoid gathering from the words that the author of "*Ecce Homo*" makes the following fearful assertion: That *the blessed Saviour set His seal, and gave His sanction, to all the heathen legislation of by-gone ages* before His own time !

It is truly frightful to contemplate a state of mind and heart which could invent and maintain such a statement—a statement which represents the holy Son of God as giving his approval to every abominable sin that ever disgraced humanity and polluted the earth !

When the author of "*Ecce Homo*" wrote that sentence, did he remember the fact that the legislation of even the most civilized and admired nations of antiquity not only permitted, but *commanded*, the perpetration of crimes too detestable to be mentioned ? Is he aware that the worst of the abominations enumerated by St Paul in the first chapter to the Romans were tolerated, and in many places *enjoined*, by the laws of classic Greece—and not prohibited at Rome ? Does he know that child-murder, adultery, theft, cruelty, and the most scandalous immodesty, were not only allowed, but *ordered*, by the laws of one of the most admired of ancient legislators, *Lycurgus* ? Does he know that *human sacrifices* were general in ancient times

—and that at Rome they continued to be offered, on special occasions, as late as the time of the Emperor Adrian, and were only abolished by him under the advancing light of Christianity?—that, in Greece, boys and even tender maidens were publicly *scourged to death* in honour of their gods—and that, throughout the most civilized nations, their religious rites, so called, were celebrated with frantic and filthy orgies appalling and almost incredible?

If he is ignorant of these and abundance of similar facts, what must be his temerity when he undertakes to enlighten us respecting Christianity and “Gentile legislation”? But if he is not ignorant of these things, which every scholar and almost every schoolboy knows—and if with these facts before his eyes he dares to assert that the blessed Saviour “ratified all previous legislations,” by what name ought we to call the audacity in which he makes the holy Son of God *approve* of the rampant and high-handed wickedness of the Gentile world? By being legalized it was only the more abominable—the more intense and hostile by being perpetrated with consent and compact of rulers and people—and by being not only considered as not wrong, but done as service acceptable and pleasing to the Deity.

The assertion is altogether in keeping with the views of the infidel Rationalist school of writers—of the authors of *Essays and Reviews*, Colenso, Dean Stanley, and others. In full accordance with “*Ecce Homo*,” Dr Temple in his Essay on “The Education of the World” in *Essays and Reviews*, says:—“The natural religions were all in reality systems of law *given by God*, though not given by revelation, but by the working of nature.”—“The poetical gods of Greece, the legendary gods of Rome, the animal worship of Egypt, the sun-worship of the East, all accompanied by

systems of law and civil government springing from the same sources as themselves" (mark, "*given by God*, though not by revelation") "namely, the temper and character of the several nations, were the means of educating these people to similar purposes in the economies of Providence to that to which the Hebrews were destined."—Well may we exclaim on this passage, with the author of "*Infidelity in High Places*,"—"What blasphemous nonsense! This is to make God the author of idolatry and sin."* And in like manner it is to make God the *patron* of idolatry and sin, to assert, as the author of "*Ecce Homo*" does assert, that the blessed Son of God *ratified*, in *any* sense, the unspeakable abominations of "*Gentile legislation*," and the senseless and licentious idolatry which that legislation maintained.

It is a favourite method of these writers to represent "the *working of nature*"—or natural genius and temper—as a *Divine inspiration*. It must be manifest to every man of common sense that such a view of *nature* would go the whole length of making God not only the author of sin, but *the author of all the sin that ever polluted the world*.

For proof of what those "*natural religions*" and "*Gentile legislations*" were "in reality," we need not go beyond the Scriptures themselves. A more horrible account of *natural religions*, or more correctly, of *natural corruptions*—and of *national abominations* under "*Gentile legislation*"—was never penned, than the account given by Moses of the state of the Canaanitish nations. Dr Temple says, their religion was "*given by God*"—the author of "*Ecce Homo*" says, that Christ "*ratified*" their

* Infidelity in High Places, by the Rev. W. Brock, M.A., Rector of Bishop's Waltham. An admirable and faithful protest against the Infidelity of the day.

legislation. But what saith the Scripture?—After prohibiting to Israel a list of crimes too horrible to repeat, it says,—“Ye shall not commit any of these abominations: for all these abominations have the men of the land done, which were before you, and the land is defiled: *that the land spue not you out* also, when ye defile it, as it spued out the nations that were before you.”—Levit. xviii. 26–28. —“And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and *therefore I abhorred them.*”—Levit. xx. 23. —“For the *wickedness* of these nations the Lord thy God doth drive them out from before thee.”—Deut. ix. 5. —“For every abomination to the Lord, which *he hateth*, have they done unto their gods: for *even their sons and their daughters have they burnt in the fire to their gods.*”—Deut. xii. 31. Yet all this “wickedness,” and all these “abominations”—impurities which sicken the soul—atrocities which make one’s blood run cold—were perpetrated either by the public authority or with the public sanction of that “Gentile legislation” which the author of “*Ecce Homo*” says that Christ “*ratified*”!!

And is *THIS Christianity*? Is *THIS* the return which a man who calls himself a *Christian* makes to the Blessed Jesus for all His bitter agony and anguish of soul—His Cross and Passion—endured for our sins! For the curse and heavy burden of those abominations, under which the earth was groaning, He “endured the cross, despising the shame”—to wash away these pollutions for which *only* the sufferings and blood of the Son of God could make adequate atonement, He consented to bear the bloody sweat, the bloody cross—with inflexible purity of soul *approving* His own agonies, and *choosing* to suffer every extremity of suffering, rather than that *one sin* should dishonour His Father’s Law—and then we are told

by the author of "Ecce Homo" that He "*ratified*" the legislation" which encouraged those abominations for which He suffered!

Let the impartial reader judge for himself what must be the tendency of a book and a system which is committed to conclusions so monstrous.

It is not, of course, here meant to imply, that the author of "Ecce Homo" *intended* to make Christ the patron of wickedness. He probably did not see the inevitable consequence of his own words. But his words *do*, of necessity, commit him to this conclusion. And those words are not a mere inadvertence—not a chance inconsistency, made by oversight, and at variance with the general drift and tendency of his book. They are part and parcel of his system: and the sentiment they express is involved in that system, and inseparable from it. For as he considers Pagan sages, poets, and philosophers, to have been "inspired men" no less than Moses—(perhaps *more* so, since he treats Moses as at best a *semi-barbarian*)—it follows of necessity that "Gentile legislation" must have been at least as much inspired as the Law of Moses.—But Christ everywhere confirms the Law of Moses: and therefore, according to "Ecce Homo," He must of necessity confirm "Gentile legislation" as having no less of Divine authority than the Law of Moses! There is no possible escape from this conclusion.

But even this is not all. The light of God's Word opens a view into yet lower depths of darkness, into which the system of "Ecce Homo" would lead us.

The "Gentile legislation" was not merely *corrupt*—it was *Satanic*—instigated and directed by *Satan*. Infidels may scoff at the idea of a personal Evil one, as they do at the Personality of the Holy Ghost; but nothing is more plainly revealed in the Word of God. Satan is called

"the *god* of this world."—2 Cor. iv. 4. And it is declared that "the whole world lieth *in the Wicked One*"—1 John v. 19—for so the words properly mean—an awful description of the state of the whole world sunk under the power of the devil. And so, St Paul says that those who walk "*according to the course of this world,*" walk "*according to the prince of the power of the air,* the spirit that now worketh in the children of disobedience."—Eph. ii. 2. Moreover, even the sacrifices which the Gentiles offered as part of their so-called religious worship, were "*sacrificed to devils* and not to God."—1 Cor. x. 20.

So then, the "natural religions" which Dr Temple says were "*given by God*"—and "the Gentile legislation" which the author of "*Ecce Homo*" says was "*ratified*" by Christ, were nothing else than the *worship of devils*, and "systems of law and civil government" *instigated and influenced by Satan!*

This dreadful truth may be derided by infidels; but it can only be denied by denying the Word of God.

And it is thus no mere controversial argument, but the Word of God itself, that brands upon "*Ecce Homo*" the stigma of asserting that the Son of God, by "*ratifying ALL Gentile legislation,*" *approved and ratified the works of the devil!*

CHAPTER VIII.

Same Subject Continued.—"Ecce Homo" rejects the Commandments of Christ, as not binding on a Christian man.

ANOTHER point remains to be proved—viz., that the author of "Ecce Homo" asserts that the precepts of Christ, as delivered by Himself and the apostles in the New Testament, are not binding as the rule of conduct to be observed by Christians.

Among many passages in which this assertion is made, a few of the most express are the following:—

"Thus there rises before us the image of a commonwealth" (the Church of Christ is meant) "in which a universal enthusiasm not only takes the place of law, but by converting into a motive what was before but a passive restraint enlarges the compass of morality."—p. 191.

The author of "Ecce Homo" here refers to an absurd distinction which he makes between the moral precepts of the Old Testament and the New—representing the former as consisting chiefly in *prohibitions*—the latter in *positive commands*—as if the moral duties of mankind, and the moral commandments of God, were not always and everywhere substantially the same.

Again—"The enthusiasm of humanity in Christians is not only their supreme, but their ONLY law."—p. 192.

"The New Testament is not the Christian law; the precepts of the apostles, the special COMMANDS OF CHRIST, are

not the Christian law." "The Christian law is the *spirit* (sic) of Christ, that enthusiasm of humanity which he declared to be the source from which all right action flows. WHAT IT DICTATES, AND THAT ALONE, IS LAW FOR THE CHRISTIAN."—p. 202.

"But, say the cautious, is it safe to follow a mere enthusiasm? If Christ is to be believed, *it is not safe to follow anything else.* According to him *this Spirit was expressly given to guide men into all truth.* But, they will rejoin—and here the truth comes out—we like to feel the stay of a *written precept*; we are not conscious of any such ardent impulse directing us infallibly what to do. In reply to which what can we do but repeat the question of St Paul, 'Into what then were ye baptized?'"—p. 203.

This, at least, is plain speaking. It will not be the fault of the author of "*Ecce Homo*," after this, if we do not understand him.

We have here his plain and positive avowal of the following articles of his belief, or rather of his *unbelief*:—

1. That Christians are under NO LAW WHATEVER but that which is supplied by their own inward mind and feelings—which he chooses to call the "enthusiasm of humanity."

2. That the Spirit of Christ, which He gave to His disciples to guide them into all truth, was not the Holy Spirit of God, but a mere "*enthusiasm*."

3. That Christ taught that it is *not safe to follow a written precept*—not even the precepts of Christ Himself.

Here, indeed, "the truth" *does* "come out"—the truth which (as was remarked in the Preface to this work) lies at the root of the whole system of "*Ecce Homo*," and of "*Essays and Reviews*," and of the writings of Tom Paine and Voltaire, and of Rénan's "*Life of Jesus*," and of all the infidel and Rationalist systems that ever were

invented—including “the national religions” and the “Gentile legislation” which maintained them.

That truth is, that MAN IS IMPATIENT OF THE RESTRAINT OF GOD'S LAW.

This is the truth. And this is the reason why the author of “*Ecce Homo*” is so anxious to *get rid* of the “*written precepts*” of God's law.

“A mere enthusiasm” is very convenient for this purpose. It is highly *elastic*. It will bend, and stretch, and give way to any extent, and in any direction. It allows large liberty of action—much licence for indulgence. It imposes no inconvenient restraints upon “the lust of the eyes, and the lust of the flesh, and the pride of life.” It approves of that “*more genial form of Christianity*” which is so much commended by Rationalist writers, and, alas! so much admired by the votaries of pleasure who wish to find a way of being religious which shall not interfere with fashionable life and sensual indulgence. Besides, it may all the time be made to carry a very pleasing exterior. It looks well in the eyes of the world, and brings much esteem and good opinion of men, to be forward in providing the means of social improvement—sanitary improvements—charitable improvements—workhouse improvements—educational improvements—international improvements. All this looks so well, and is, really, so good in its way, that it supplies just what the man desires who wishes not only to be thought religious, but also *to believe himself to be religious*, WITHOUT GIVING UP HIS HEART TO GOD.

But the “*written precept*”—ah! “there's the rub!” A written precept is obnoxious to such persons. It is positive—express—definite. It will not *bend*. It will neither give way to our humour, nor wink at our folly. We can neither make it square with our fancies, nor break through it without fear. It not only controls our outward

behaviour, but it follows us into our inmost thoughts. It not only commands conformity of life to the rules of morality, but it *d demands the surrender of the WILL to God*. Therefore, it raises up the *opposition* of the unconverted heart. The natural, or "carnal," mind REBELS against it—"because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. God's holy law opposes man's corrupt natural desires—and therefore man's natural heart and will oppose God's law. And "a *written precept*" is too plain and precise to be got over. There it stands, as immovable as a rock—an impassable barrier to the gratification of worldly pride, pleasures, fashions, and appetites. The only way to have "a more genial form of Christianity"—more *congenial*, that is, to natural propensities—is to GET RID of the "*written precept*" altogether—to find out some way by which we may seem, to *ourselves* as well as others, to be carrying out the *spirit* of Christianity, though we do not intend to be bound by its *written precepts*.

This is the truth—and this is the reason why "Ecce Homo" is, among a certain class, a popular book—because it *does* propose a system of, so called, Christianity which "MAKES VOID THE COMMANDMENTS OF GOD" while *seeming* to render to them the highest homage, the most perfect obedience. It GETS RID of the obnoxious and hated "*written precept*" by pretending to substitute in its place *something better*—something more influential, more expansive, more perfect.

Thus—and for this purpose—namely, to get rid of the *written precepts* of God's law by professing to substitute in its place something better—the author of "Ecce Homo" has the hardihood to represent his "Enthusiasm of Humanity" as "a living and infallible principle of morality"—p. 161. Nay, more—it is, he says, "the law-

making power”—p. 183:—“the law-making power *that gave Christ and his disciples courage to shake themselves free from the fetters even of a divine law*”!

If this is not blasphemy, it would be difficult to say in what blasphemy consists.

The author of “*Ecce Homo*” here plainly asserts that Christ *rejected* the Law of God—“shook Himself free from it”—(just as before he asserted that Christ *abolished* the law of God given by Moses—) and that He established in its place ANOTHER “*law-making power*” INSTEAD OF THE AUTHORITY OF GOD Himself—namely, the “Enthusiasm of Humanity” in each man’s own mind and feelings!

And what else is this but to make EVERY MAN TO BE HIS OWN GOD?

For if every man is to make his own laws, every man must be his own god. The man who is set free from all laws but those which he imposes upon himself can be *no less* than God to himself.

And this is precisely what the author of “*Ecce Homo*” says that Christ gave every man the power to do—the power to make laws for himself. Lest the reader should think that I am guilty of gross misrepresentation of his meaning, I give his own words, though at the risk of seeming tedious:—Christ, he says, “did not leave a code of morals in the ordinary sense of the word—that is, an enumeration of actions prescribed and prohibited. Two or three prohibitions, two or three commands, he is indeed recorded to have delivered, but on the greater number of questions on which men require moral guidance he has left no direction whatever.” (For, be it remembered, he asserts that Christ *abolished* the Ten Commandments, instead of *confirming* them, as He did in the fullest and most spiritual sense, in the Sermon on the Mount, and elsewhere.)—“Are we then,” he continues, “after being brought together into a

universal society," (he means the Christian Church,) "left without a rule by which to guide our intercourse in this society? Not so; *we are to consider what is the origin of laws in human communities.* They arise from a certain *instinct in human nature*, which it is not necessary here to analyse, but which supports itself by a constant struggle against other anarchic instincts, and which is so far the same in all men, that all the systems of law which have ever appeared among men are, in certain grand features, alike. This we may call the law-making power in men. Now any one set to organize a new community, if he had it in his power either to deliver an elaborate and minute code of rules to the community, or to increase indefinitely the *law-making power in each member of it*, would certainly choose the latter course."—"Now this was what Christ undertook to do. Instead of giving laws to his Society, he would give to every member of it the power of making laws for himself."—"Such language was new in the mouth of a legislator, but not at all new in itself. *It was an adoption of the style of philosophy.*" The only difference being that whereas "the healthy mind of the philosophers is in a composed, tranquil, and impartial state, the healthy mind of Christ is in an elevated and enthusiastic state. Both are exempt from perturbation and unsteadiness; but the one by being immoveably fixed, the other by being always powerfully attracted in one direction."—p. 145.

Now, as there had been no other philosophy before the Saviour's time but the *Pagan* philosophy, it follows of necessity that, according to "*Ecce Homo*," the only difference between Christianity and Pagan philosophy is, that Christianity introduces an enthusiastic instead of a tranquil state of mind!

Is this a distorted view of the author's meaning? Let

him explain himself in his own words:—"This is collected from the following facts: Christ was once asked to pronounce which commandment in the law was the greatest. He answered by quoting a sentence from the Pentateuch, in which devoted *love to God and man* is solemnly enjoined upon the Israelite, and by declaring that upon this commandment the whole Mosaic and prophetic legislation depended. In other words, he declared *an ardent, passionate, or devoted state of mind* to be the root of virtue. Again, he directed one who declared that he had kept all the commandments and asked what remained for him to do, if he would be perfect, to go and sell all his goods and give them to the poor, and devote himself to the kingdom of God. What does this imply but that the morality which is sound must be no mere self-restraint, no mechanical movement within prescribed rules, no mere punctiliousness, but ardent and active, *exceeding duty, and outstripping requirement?*"—p. 145.

In the latter instance, the author of "*Ecce Homo*" is unable to perceive that the Saviour's object in imposing upon the inquirer the sacrifice of his property was to put him to a *test*, by which he would be brought to see that instead of keeping all the commandments, as he thought he had done, there was one of them which he had never kept at all, and was not even then willing to keep—namely, *the first and great commandment*, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." The object was, to bring him to *know himself*, and to show him that so far from keeping His commandments, he was destitute of the very first principle of all obedience—*love to God* above all things besides.

In the former instance quoted, the author of "*Ecce Homo*" is guilty of an act of *shuffling* which is character-

istic of his whole system. He makes "*love to God and man*" to be *the same thing* as "*an ardent, passionate, or devoted state of mind.*" He says, that Christ "enjoined devoted love to God and man, and declared that upon this commandment the whole Mosaic and prophetic legislation depended. In other words, he declared an ardent, passionate, or devoted state of mind to be the root of virtue." This argument may be fairly stated thus:—Love to God and man is the root of virtue; an ardent, devoted state of mind is the root of virtue: therefore an ardent, devoted state of mind is love to God and man. Which argument is exactly equivalent in force to the following:—Grapes are wholesome fruits: figs are wholesome fruits: therefore figs are grapes.

It is obvious that this reasoning would justify and consecrate every folly, lust, and passion in the wide world. For if, as the author tells us, love to God and man is *nothing different* from an ardent, passionate, and devoted state of mind, then it follows of necessity that *any and every ardent state of mind* is love to God and man. So that there may be the love of pleasure, or money, or anything else—good, bad, or indifferent—and if it be but an ardent, devoted love, it is love to God and man!

This is, of course, not the author's meaning: but it is the inevitable conclusion from his reasoning. It is a *confusion of thought* almost inseparable from error, and which can hardly fail to be occasioned by the strained and unnatural effort to build up a theory of professed truth upon a foundation of real falsehood.

And the practical effect of this reasoning, upon unguarded and simple minds, will be to make them *lose sight of the real nature and tendency* of love to God and man—to *confuse* their ideas—and to work into them the impression that *any* ardent feeling which *we may think* humane

and benevolent must needs be right because we think it right, and because it is ardent and devoted.

So much, at least, the author's words cannot but mean. And this is, in fact, the real tendency of the whole system of "Ecce Homo."

This wretched tinsel of so-called "*morality*"—which is put forward as the sum and substance of *Christianity*—is farther set off by a gilding of pretended transcendent excellence and perfection—as "*exceeding duty, and outstripping requirement.*" Whereas the Lord Jesus Himself said, "When ye shall have done all those things which are commanded you, say, *We are unprofitable servants*; we have done that *which was our duty to do.*"—Luke xvii. 10.

In like manner, the author of "Ecce Homo" says that "the *summum bonum*" of Christianity "is that healthy condition of the soul in which, *influenced by the instinct of humanity*" (let the words be well noted) "it becomes *incapable of sin*"—p. 212. Satan is transformed into an angel of light. It is ever one of his arts to *supersede* the truth by something *like* the truth in appearance, but which pretends to be in reality *better*. The Apostle Paul, however, did not expect that he, or any other Christian, would ever in *this* life attain to that happy condition of being "*incapable of sin.*" His experience is thus recorded—"I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God (*i. e.*, that He will do it) through Jesus Christ our Lord."—Rom. vii. 22-24. And St John, the "disciple whom Jesus" peculiarly "loved," says, "If we say that *we have no sin, we deceive ourselves, and the truth is not in us.*"—1 John i. 8.

And thus it is that the author of "Ecce Homo" does deceive himself—and, it may well be feared, many of his readers. In common with all infidel writers, he shuffles away "*the truth as it is in Jesus*," while holding out something instead of it which pretends to be *superior* to it, and more for our happiness.

The device is an old one—as old as Satan's temptation of Eve in Eden. "God doth know," said the lying spirit, "that in the day ye eat thereof, then your eyes shall be opened, *and ye shall be as gods*."—Gen. iii. 5.

"YE SHALL BE AS GODS"—it was the temptation which prevailed with Eve and Adam—and it is the temptation which (though secretly, perhaps even unconsciously) underlies the system of "Ecce Homo," and every other infidel system. Man would be "as a god"—a god to himself at least, if he cannot be a god over others. He would be *his own god*. He would be his own governor—his own law-maker—his own regenerator.

The system of "Ecce Homo" is, in fact, the Darwinian theory applied to morals and theology. The Darwinian *philosophy* presents us with the physical enthusiasm of a monkey struggling forth into a man—the author of "Ecce Homo" represents the moral enthusiasm of a man, kindled by another man's virtue, struggling forth into a god.

The infidel rejects the God of the Bible, and tries to discover other methods of government—of the regeneration of society—and even of creation—than those revealed in the Bible.

The result is, practically, ATHEISM. And such is the real tendency of "Ecce Homo"—as will further appear in the sequel.

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And the real tendency of the whole system.

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the system and substance of Christianity—

the system of pretended holiness—

the system of pretended piety—

the system of pretended virtue—

the system of pretended goodness—

the system of pretended righteousness—

the system of pretended holiness—

the system of pretended piety—

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IX.

Holiness—and other words,
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CHAPTER IX.

Faith"—" *Holiness*"—and other words, in their true meaning—and religious wars, and burning of heretics, regarded with by the author of "*Ecce Homo*."

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were of *his* school—and as if the Gospel which they preached had been the doctrine of “*Ecce Homo*”!

The Gospel of Christ, by the preaching of which Whitfield and St Paul were instrumental in bringing men to repentance, was the same Gospel which Paul himself guarded in these solemn words—twice repeated—“Though we, or an angel from heaven, preach any *other* Gospel unto you than that which we have preached unto you, *let him be accursed.*”—Gal. i. 8.

And the doctrine of “*Ecce Homo*” is *not* the Gospel which Whitfield and St Paul preached—but it is “*another* Gospel, which is not another”—for it is no Gospel at all, but a mimicry and a mockery of the Gospel.

What, then, is true *repentance*?

It is that *returning of the heart to God* which is rendered necessary, *in every human being*, by the awful fact of the *departure in heart from God* of which every human being is guilty—owing to the *fall* of man, and the *inborn aversion and enmity* of every natural heart against God. It is not a mere change from “*vice*” to “*virtue*”—but it is the result of a *change of heart* from *self-will* to the *purpose of obedience to God*.

And this change of heart is *regeneration*—the active manifestation of which is *conversion* to God.

And this *regeneration*, or *new birth*, is wrought in the heart—not by ANY human influence whatever, nor by ANY “good impulses” existing more or less in all men, or in any man by nature—but *by the power of God the Holy Spirit*; as has been already proved from Scripture.

Repentance, then, is *indispensable to all*—to the most “virtuous,” the most outwardly blameless and amiable—as well as to the most vicious and criminal.

So it is declared by the Lord Jesus Christ Himself—“Except ye repent, ye shall ALL likewise perish.”—Luke

xiii. 4. And St Peter—"Repent, and be baptized *every one of you* in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts ii. 38. And St Paul—God "now commandeth *all men every where* to repent."—Acts xvii. 30.

Repentance, too, is the *gift of God*.—"Him (that is, Christ) hath God exalted with his right hand to be a Prince and a Saviour, for to GIVE REPENTANCE to Israel, and forgiveness of sins."—Acts v. 31.

The preachers of the Gospel are to be "gentle unto all men, apt to teach, patient, in meekness instructing those who oppose themselves; *if God peradventure will* GIVE THEM REPENTANCE to the acknowledging of the truth."—2 Tim. ii. 25.

Repentance, then, is not, as represented in "*Ecce Homo*," a mere *moral reformation*—but a *returning of the heart to God under the drawing and influence of the Holy Spirit of God*—whereby men are "turned from darkness unto light, and from the power of Satan unto God."—Acts xxvi. 18.

Faith, again, fares no better in the hands of the author of "*Ecce Homo*" than does Repentance.

Let us hear his own account of what he considers to be *Faith*.

"It is," he says, "neither more nor less than *moral worth or goodness*"—it is "a particular aspect of goodness"—"goodness when it shows itself conquering convention, and unselfishly ranging itself on the right side."—It is "not strictly a Christian virtue; it is *the virtue required* of one who wishes to become a Christian. *So much a man must bring with him*; without it he is not *worthy* of the kingdom of God."—"He who, when goodness is impressively put before him, exhibits an *instinctive loyalty* to it, starts forward to take its side, trusts himself to it, such a man has

faith, and the root of the matter is in him."—It is only "a certain class" who obey the summons to be Christians, namely, "all such as possess any *natural loyalty* to goodness, enthusiasm enough to join a great cause, and devotion enough to sacrifice something to it"—p. 65-67.

Such is the description given by the author of "*Ecce Homo*," in his own words, of *Faith*.

Let it be observed, as before, that it is represented as wholly *natural*—altogether *human*—arising in man from man alone. It is spoken of as a "*natural loyalty to goodness*"—"an *instinctive loyalty to it*"—&c. But that which is *natural* and *instinctive* is part and parcel of a man's *natural self*—and is an *inborn* property of each man, born with him when he is born into the world.

Is this the *Faith* spoken of in the Bible?

So far from it, that faith is declared in the Bible to be *just the reverse*—and that in two respects:—*first*, it is a *supernatural gift* of God:—*secondly*, the natural mind of man is not only wholly *destitute* of it, but *averse and hostile* to it. This is declared by the following quotations from Scripture, among many other passages:—

"For by grace are ye saved *through faith* ; and that NOT OF YOURSELVES, IT IS THE GIFT OF GOD, not of works, lest any man should boast, for we are *his* workmanship, created in Christ Jesus unto good works."—Eph. ii. 8-10.—"Without faith it is impossible to please God:—" "So then they that are in the flesh (that is, in their natural, unconverted, unregenerate state) cannot please God."—Heb. xi. 6, with Rom. viii. 8. *Why* is it that they who are "in the flesh" cannot please God? Just because *they have not faith*. But as *none* who are in the flesh can please God, it follows of necessity that *none who are in the flesh*, that is, in their natural state, *have faith*. In "*Ecce Homo*" we read that faith is a *natural quality*—in the Word of

God we read that it belongs, *by nature*, to *none*. The contradiction is absolute and complete.

Once more—"Unto you IT IS GIVEN in the behalf of Christ not only to *believe on him*, but also to suffer for his sake."—Phil. i. 29.

We are saved (if saved at all) "*by grace*"—that is, by the free, undeserved, gratuitous kindness of God:—"through faith," as the instrument—and that, "*not of ourselves*"—not by *any power, or quality of mind, originating in ourselves*—but "*it is the gift of God.*" The whole of our salvation, from first to last, is a *gift*—including the faith by which, instrumentally, we receive it.

The assertion that faith is a "*natural,*" "*instinctive* loyalty to goodness," is utterly contrary to Scripture.

But the author of "*Ecce Homo*" may say, that what is natural to man is "*given by God.*" Dr Temple says so—and by saying so makes God to be the author of all the sin that ever defiled humanity. And the author of "*Ecce Homo*" says much the same thing when he places *inspiration* on a level with *natural genius*.

There are some things which, though natural to man, are *not* given by God. A *sinful heart* is natural to man—a *rebellious will* is natural to man—pride, lust, lying, and deceitfulness are natural to man—but will even the author of "*Ecce Homo*" say that these things are "*given by God?*"

"Every good gift is from above"—but the corrupt and depraved *nature of fallen man* is *not* from above—not given by God. It is from beneath—it is inherited from Adam, who "*begat a son in his own image*"—not the image of God, in which he had himself been originally created—but in *his own* image—the image of a soul already *fallen* from original goodness, and become *blind* to all true knowledge of God, and *dead* to all love towards God.

But here, as everywhere else, the author of "Ecce Homo" entirely *ignores* the fall of man. In common with all the infidel Rationalist writers of the day, he goes upon the supposition *that man is not a fallen being*. No wonder, then, that beginning with a *dead soul* he can work up with it nothing but a *dead system*.

But farther:—The natural mind of man is not only *destitute* of faith, but *averse and hostile to it*.

What is *Faith*? It is simply BELIEVING GOD: believing Him in all His *attributes*, all His *declarations*, all His *promises*. It is believing God in all that *He is in Himself*, and all that *He is to us*.

But before we can believe, we must know *what* to believe. We require information: from whence are we to obtain it? How are we to *know God*, so as to be able to believe and trust Him?

As Christians, we can make but one answer—that God has been pleased to *make Himself known to us by His WRITTEN WORD*, and in the Person of the INCARNATE WORD, "God manifest in the flesh," the Lord Jesus Christ.

Without a direct *revelation*, or actual communication made to us by God himself in some way or other, we can know but little of God. St Paul says that even the heathen were "without excuse, because that when they knew God they glorified him not as God, neither were thankful." They might have known, from the works of God in creation, enough of God to have led them to praise and worship Him: and they might have known, from their own natural conscience, enough to have restrained them from folly and wickedness. But this was all. In order that we might know God in His glorious attributes and perfections, His grace and love, His power and pity, nothing else could serve but an actual *revelation*.

Thanks be to God, such a revelation has been given.

During 4000 years, God revealed Himself in various ways to men, and the record of those revelations is the Old Testament. But the grand *revelation of God to man* is CHRIST himself—God in our nature and flesh.

Christian faith, then, is *faith in God*—in God, as revealed in the Scriptures, and in the Person of His Son Jesus Christ.

Now, the author of "Ecce Homo" tells us that faith is "*natural loyalty to goodness.*"

But we must ask, What is "goodness?" and on the answer to this question will altogether depend the *character* of the loyalty to it.

There are various opinions as to what is, or is not, goodness. The savage admires nothing so much as warlike strength and ferocity; the Egyptians had a great reverence for their ancient traditional superstitions; the Greeks adored their heroes, gods, and goddesses—Jupiter and Venus, Bacchus and Hercules; the Athenians thought there was nothing so good as liberty; the Romans aspired to world-wide dominion.

Now it is manifest that every man's character will be according to that which he considers to be good, and sets before himself as the object of his ambition or pursuit. The author of "Ecce Homo" tells us, that faith is "enthusiasm in a great cause"; and of course, according to the nature of the cause will be the moral character of the enthusiasm.

What, then, according to him, is that "*goodness,*" loyalty to which constitutes faith, in his opinion?

He represents faith as loyalty to Christ; but we have already seen that the character which he attributes to Christ is *not the character of Christ the Son of God*. It is an *imaginary Christ* that he admires—a Christ that never existed. The character he admires is a character deformed by ambition, fraud, imposture, and resentment.

If any one thinks that the errors of "Ecce Homo" are merely *speculative*—harmless fancies at the worst, even if they *are* errors—I now invite that reader's attention to the following statements :—

The author of "Ecce Homo," as just mentioned, represents his model of goodness, whom he dares to call by the sacred name of Christ, as cherishing *resentment* and *burning anger*, brooding over the conduct of the Jews towards him with *bitter indignation*, and the like.

And what is the practical working of such a view of "goodness"? We shall see by an example given by himself.

History records no enterprise more barbarous, blood-thirsty, and fanatical, than the *Crusades* of the Middle Ages.

But what says the author of "Ecce Homo" of those wholesale murders, which were perpetrated under the outraged name of Christ, and imagined zeal for His cause? He says—"Those Syrian battle-fields, where so many Crusaders 'committed their pure souls unto their Captain, Christ'; the image of Christ's death turned into an ensign of battle; the chalice of the Last Supper giving its name to an army;—these things may shock, more or less, our good sense, but they do not shock, they rather refresh and delight, our humanity. These warriors wanted Christ's wisdom, but *they had His spirit*, His divine anger, His zeal for the franchises of souls"!—p. 279, 280.

So, according to the author of "Ecce Homo," it was *faith* that led those crowds of priest-ridden fanatics to the bloody Syrian battle-fields! They were, indeed, he thinks, *mistaken*; they erred in judgment for "want of enlightenment;" but still "*they had the spirit of Christ*"—they acted from "*genuine Christian impulses*," and with true "*Christian humanity*."—p. 279. And so, the ghastly, gory slaughter

of thousands upon thousands of human beings in the name of the blessed Saviour, does not shock, but rather *refreshes and delights the humanity* of the author of "Ecce Homo" !

Was the spirit of the Crusaders, or is the spirit of the author of "Ecce Homo," the spirit of *Christ*—who, when *one* of His followers, with mistaken zeal for the defence even of his Master's person, did but cut off a man's ear, healed the man, and said to Peter, "Put up again thy sword into his place ; for all they that take the sword shall perish with the sword"—and who, even at that moment of distress, calmly enjoined *forbearance* even to death, saying, "Suffer ye thus far" ?

But this is not all. The author goes on to say—"Our good sense may be shocked still more when we think of the *auto da fẽ*."—"But if you could be sure that it was not the prophet but the sophist that burned in the fire, and if by reducing his too busy brain to safe and orthodox ashes, you could destroy his sophistries, and create in other minds a wholesome fear of sophistry, without creating at the same time an unwholesome dread of intellectual activity and freedom, then Christian humanity might look with some satisfaction even on an *auto da fẽ*. At any rate, the ostensible object of such horrors was Christian, and the indignation which professedly prompts them is also Christian, and the assumption they involve, that agonies of pain and blood shed in rivers, are less evils than the soul spotted and bewildered with sin, is most Christian."—p. 280.

Is the author of "Ecce Homo" also among the *persecutors* ? So he tells us plainly enough. Why these are the very arguments employed by the harlot Church of Rome, who for twelve centuries and more has been "drunk with the blood of the saints !" The "assumption that agonies of pain, and blood shed in rivers, are less evils than the soul spotted and bewildered with sin," is the very

argument by which the Church of Rome has always pretended to justify her persecutions. The principle here actually avowed by the author of "Ecce Homo" is a principle which, if admitted, would justify the *burning of heretics*—only you must be sure, before you burn the man, that he is a fit subject for it! So, in his esteem, an *auto da fé*—an "act of faith," as the words mean—is *really* an act of faith—an act of such faith as the author of "Ecce Homo" approves—a most Christian act—a most humane act—for it is the kindest and best thing you can do, upon the whole, to burn sophistry out of the world! So thought those most *Christian* sovereigns, Ferdinand and Isabella of Spain, when they renewed the Inquisition—with its thumb-screws and chafing-pans—its gridirons and racks—its dungeons and deeds of darkness—its ropes and pulleys—its stakes, and fires, and faggots—all in mere humanity, and Christian faith, and zeal for souls—because "agonies, and tortures, and rivers of blood, are better than souls spotted and bewildered with sin"!

So, after all, "*thinkers*," "*free-thinkers*," are not averse to a little wholesome *coercion*! The freedom they approve of is the freedom to have things all their own way. "Ecce Homo" is conclusive evidence that *the spirit of Rationalism is a persecuting spirit*—that under all the fair and plausible pretensions of free-thinking and Rationalist writers—under all their clamour for liberty of thought, "free handling" of Scripture, free investigation of truth, there lies a deep and dissembled *hatred* of "*THE truth as it is in Jesus*," which, if circumstances should favour the attempt, would certainly lead them to show themselves in the character of *persecutors*.

We know it. No one who has read men and things aright has ever doubted it. Herod and Pontius Pilate were made friends together by combining to crucify the

Lord of glory—Popery and Infidelity are agreed in persecuting the true servants of God. The Inquisitor-General of Spain and the author of “*Ecce Homo*” are agreed—both concur in “looking with some satisfaction on an *auto da fé*.” And the readers of “*Ecce Homo*” may rest assured, that if ever the sword of civil government, and public opinion, shall be found both ranged on the side of either Popery or Rationalism, *both will unite in persecuting the true followers of Christ*. The thing is certain—and for this reason—that Popery and Rationalism are but two different forms of *Infidelity*. They are, so to speak, the two opposite poles of error and hostility to the Gospel of Christ: though both agree in being icy regions of spiritual darkness and death. Of both alike, *Satan* is the animating spirit—and both alike have always, when opportunity served, shown themselves the implacable “enemies of the cross of Christ.”

The author of “*Ecce Homo*” says, that the Crusaders were led by *the spirit of Christ* to battles and blood, in the belief that they were doing Him service.

What spirit, then, was it in which the gentle, patient, forgiving, and forbearing Saviour *rebuked* James and John, when they wanted to call down fire from heaven upon the inhospitable Samaritans?—Luke ix. 54. “He turned and rebuked them,” though it was in their zeal for their Master that they had felt indignant—and “He said to them, Ye know not what manner of spirit ye are of: for the Son of man is not come to destroy men’s lives, but to save them.” They knew not what was the real character of their own spirit, nor how different it was from the spirit of their blessed Master.

We see, then, the real character of what the author of “*Ecce Homo*” calls *faith*. His “*faith*” is *fanaticism*. His “natural loyalty to goodness” may turn out to be a

loyalty to a Popish crusade, or an exterminating persecution. There is nothing to hinder his "enthusiasm for a great cause" from being a Mohammedan enthusiasm for enslaving the world. For all these "great causes" *may* have been considered *good* causes by those who joined them; and no doubt *were* so considered. So Saul the persecutor "verily thought with himself that he *ought* to do many things contrary to the name of Jesus of Nazareth." Christ Himself warned His disciples—"the time cometh when every one that killeth you will think that he doeth God service."

It is always so. Men do not persecute with a consciousness that they are doing *wrong*, but under a delusion and persuasion that they are doing *right*.

The *character*, then, of the *faith* recommended by the author of "Ecce Homo," will be as various as the objects which men pursue—objects as opposite in their moral aspects as light to darkness, but all pursued by their votaries under the idea that they are *good*, and that their support of the cause they join is "loyalty to goodness."

In plain words—the *faith* which is recommended to us in "Ecce Homo" is a *blind devotion* to any cause which the devotee may choose to consider as a *good* cause. It is a devotion which may lead a man to burning and bloodshed, as easily as to found an hospital, or give all his goods to feed the poor.

Since writing the above remarks, I have met with the following striking confirmation of them in Mr Garratt's recently-published *Commentary on the Revelation*. "The expressions used by less cautious Roman Catholic periodicals," says Mr Garratt, "are full of warning. I find the following extract in a paper published by the Pro-

testant Alliance:—‘ You ask, if the Roman Catholic were lord in the land, and you were in a minority, if not in numbers, yet in power, what would he do to you? That, we say, would entirely depend upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you; possibly he might even hang you. But be assured of one thing—he would never tolerate you for the sake of the “glorious principles of civil and religious liberty.” . . . ‘ Shall I hold out hopes to the Protestant that I will not meddle with his creed, if he will not meddle with mine? Shall I lead him to think that religion is a matter for private opinion, and tempt him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life-blood? No! Catholicism is the most intolerant of creeds. It is intolerance itself, for it is the truth itself.’—*Rambler*, (Roman Catholic Magazine,) September 1851.”

“ But in addition to this, the very men who stand in the forefront of the liberalism of the age appear to entertain similar sentiments. Like the ancient Pagan persecutors—who were not influenced in reality by superstition but by policy, and would not tolerate Christianity though they tolerated every other religion, because Christianity was aggressive, and could not amalgamate with any others—these modern imitators of Roman latitudinarianism are ready to imitate them also in this result of it. Marcus Aurelius Antoninus, the philosophic but persecuting emperor, is spoken of as the model of a nineteenth century man, and his persecutions excused on the ground that there were no doubt then, as there are now, narrow-minded bigoted Christians who could not be brought into submission to the liberalism of the day. ‘ Marcus Aurelius,’ it is said, ‘ has for us moderns this great superiority

in interest over Saint Louis, or Alfred, that he lived and died in a state of society modern by its essential characteristics—in an epoch akin to our own.' . . .

“ ‘ Who can doubt that among the professing Christians of the second century, as among the professing Christians of the nineteenth, there was plenty of folly, plenty of rabid nonsense, plenty of gross fanaticism ? ’ . . .

“ ‘ Marcus Aurelius incurs no moral reproach by having authorized the punishment of the Christians ; he does not, thereby, become in the least what we mean by a persecutor.’—*Essays in Criticism*, by Matthew Arnold, Professor of Poetry in the University of Oxford ; Macmillan, 1865.”

“ It is not therefore in itself improbable that on this point there may be agreement between Herod and Pilate, between superstition and scepticism, and that *those who question the truth, and those who believe the lie, may combine to persecute*”.—*Commentary on the Revelation of St John*, by the Rev. Samuel Garratt, 1866—p. 309, 310.

We are, then, fairly warned of what we have to expect at the hands both of modern Roman Catholics and of modern Rationalists and Liberals.

Is Roman Catholicism a persecuting spirit ? Let all history testify, for twelve centuries and more. And let modern Roman Catholics themselves testify, as in the extract given above. *They openly avow that they would employ persecution, if they had the power and if it suited their interest.*

But is *Liberalism* a persecuting spirit ? Are Liberals—Rationalists—those who profess and clamour for *liberty* to think for themselves, and to guide their creed and conduct by *reason*—are *these* the men to punish others for doing the same thing which they claim liberty for themselves to do ?

Yes—these are the men ! To this fact we have at least two witnesses—Matthew Arnold the Oxford Professor, and the author of “*Ecce Homo*.”

Will the people of England take the warning ? Will they be wise in time, and not by a blind and mistaken liberality foster into life the double viper-brood of that old serpent the devil—namely, *Ritualism* (which is *Popery*) on one hand—and *Rationalism* (which is *Liberalism*) on the other ?

Real Christians—who believe what they profess, and hold Christ more precious than life—have always been regarded by the world as “*narrow-minded*” and “*bigoted*,” and charged with “*rabid nonsense* and *gross fanaticism*,” because they could not conform to the world’s irreligion and indifference.

The world will tolerate religion provided it be not *sincere*, but yielding and compliant ; they will bear with a *form* of godliness, provided it be without *the power*. They will tolerate anything and everything except “*THE TRUTH AS IT IS IN JESUS*,” and those who love the truth. But let *THIS* be presented to their view, and worldly men of all parties will be all of one party in opposing it. In hatred of *THE TRUTH*, and in persecuting those who love it, they are all of one mind—Cain and Nebuchadnezzar, Herod and Pontius Pilate, Trajan and Pliny, Pharisees and Sadducees, Papists and Liberals, the Oxford Professor and the author of “*Ecce Homo*.” Nebuchadnezzar cast into the hottest of his furnaces the unoffending youths who would not surrender to him their liberty of conscience and their fear of God—the Jewish Freethinkers crucified the Lord of glory—the “*philosopher*” Marcus Aurelius, and the “*gentle*” Pliny ordered Christians to be put to death—and the author of “*Ecce Homo*” would find his “*enthusiasm of humanity*” *delighted and refreshed* by seeing the “*too*

busy brain" of some uncompromising witness for the truth "reduced to safe and orthodox ashes" by stake, fire, and faggot.

It is not a little significant that the Emperor Marcus Aurelius is selected by Freethinkers as the model of a nineteenth century man.

History has handed down the name of Marcus Aurelius to the detestation of all posterity as one of the most merciless and savage persecutors of antiquity. Among the "*narrow-minded bigots*" who were "*punished*" in his reign was the aged and venerable Polycarp—the friend and companion of St John and other apostles—who was *burned alive* by the authority of that model of a nineteenth century man, Marcus Aurelius. And among the most barbarous and brutal atrocities recorded in the annals of mankind, were the persecutions of the Christians of Lyons and Vienne, by the express orders of the same model man.

But the Oxford Professor is of opinion that "Marcus Aurelius *incurs no moral reproach* by having authorized the *punishment* of the Christians; he does not, thereby, become in the least what we mean by a persecutor"!

What the Oxford Professor "*means by a persecutor*" it is hard to say after this. But history records that for the whole space of his reign of about eighteen years Marcus Aurelius never flagged in his "*punishment*" of Christians for no other offence whatever but that they *were* Christians, and refused to forsake their God and Saviour—that they were *punished* by being thrown naked to wild beasts to be torn in pieces—tossed in a net by a bull—roasted alive in a red-hot iron chair—burned alive—mangled and mutilated with every device of human and fiendish cruelty that rage and hatred could invent, till the ingenuity of the torturers was exhausted by the endurance of the martyrs.

But this was not persecution! "Marcus Aurelius was

'not in the least what we mean by a persecutor'!" Oh no! he was only a model of a nineteenth century man—a true philosopher—imbued with that *enthusiastic humanity* which considers that "agonies of pain, and blood shed in rivers, are less evils than the soul spotted and bewildered with sin"—and which leads the author of "*Ecce Homo*" to "look with satisfaction on an *auto da fê*."—"Ecce Homo," p. 280.

Marcus Aurelius was an eminent philosopher of the school of the Stoics, who were distinguished by their notion of the supreme excellence of human nature and the self-sufficiency of human virtue.

This notion is, in fact, the leading principle of the system of "*Ecce Homo*"—the "*very kernel*" of which, the "enthusiasm of humanity," is nothing more nor less than a development of the supposed "good impulses" of human nature—and the pretended result of which is, that it makes a man become "incapable of sin."

Here, then, we have two points of resemblance between the stoical Roman emperor and the author of "*Ecce Homo*," too remarkable to be passed over in silence—viz., that both agree in their inordinate exaltation of human virtue, and both agree in approving of persecution.

The author of "*Ecce Homo*" regards the burning alive of martyrs as a refreshing and delightful exhibition of "*Christian humanity*" (p. 280)—and the Oxford Professor, the admirer of the cold-blooded Pagan "*philosopher*," considers that "Marcus Aurelius *incurs no moral reproach*" by having inflicted "agonies of pain and shed blood in rivers."

And this is the *improved morality* of the Oxford Professor and the author of "*Ecce Homo*"—the advanced *philosophy* and *philanthropy* of the nineteenth century!

The *Rationalists* and *Liberals* of the day evidently agree

with the *Romanists* of the day, in thinking that we who differ from them "have no more right to our religious views than we have to their purses, or their houses, or their life-blood."

Have Freethinkers a right to be Freethinkers, and have Christians no right to be Christians?

"HOW LONG, O LORD, HOLY AND TRUE, DOST THOU NOT JUDGE AND AVENGE?"

CHAPTER X.

Same Subject continued.—Nature of Holiness and views of Sin.—The sinfulness of sin, and the riches of God's forgiving grace, both alike denied by the author of "Ecce Homo."

ON two opposite pages of "Ecce Homo" occur the two following sentences:—

"Certainly the direct love of Christ, as it was felt by His first followers, is a rare thing among modern Christians."

"Among all the men of the ancient heathen world, there were scarcely one or two to whom we might venture to apply the epithet *holy*."

There could not be a more melancholy proof of profound ignorance of all spiritual truth than is given in these two sentences. The man who wrote them "understands neither what he says, nor whereof he affirms."

He thinks love to Christ rare in modern Christians—and holiness occasionally to have been found in heathens! He does not know that a man without love to Christ is not a Christian at all—as St Paul says, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha:" 1 Cor. xvi. 22:—nor that holiness in any heathen at all is simply impossible.

It is perfectly clear, here as everywhere else throughout his volume, that he is entirely ignorant of the true nature of Christianity. He thinks it to be nothing more than an

external, visible society—just as the Society of Freemasons, or Odd Fellows' Club, or any other voluntary association, is an external and visible society. Any man can be a Freemason whom the Society of Freemasons choose to admit; and so the author of "Ecce Homo" thinks that any man can be a Christian simply by being baptized. He knows nothing of the difference between being *called* a Christian and *being* a Christian. He knows nothing of the *spiritual change* of heart and nature which makes a man to *become* a Christian. All that Christianity imports, in his ideas, is a certain enthusiasm which leads him to wish to be a Christian, just as a man might be seized with a feeling of interest in scientific pursuits which might make him wish to be a member of some scientific society—he is then to be baptized as a sign of membership—he is occasionally to be present at the "club-dinner," as he profanely calls the Lord's Supper—and he is thus, according to the author of "Ecce Homo," a Christian.

It is in thorough accordance with this ignorance of the *spiritual nature* of Christianity that he thinks *heathens* can be *holy*, and men can be Christians without loving Christ. The fearful fact that the immense majority of those who profess and call themselves Christians are *not* Christians in reality—and that, just *because* the love of Christ is not in them—seems to be a fact wholly hidden from the unhappy author of "Ecce Homo."

He does not tell us *who* were the "one or two" heathens whom he considers to have been *holy*. If he had told us, we should perhaps have been able to form a clearer notion of what he understands by *holiness*. We can hardly be wrong in supposing that such men as Socrates and Plato are those whom he would mention—for they are the principal objects of admiration in the heathen world, both with the author of "Ecce Homo" and similar writers: and of

Socrates and Plato, and the other philosophers, and their characters, we shall have a word to say hereafter.

Meanwhile, "what saith the Scripture" concerning *holiness*? *what* is it, and *who* are they whom we *may* "venture to call *holy*"? Since "without holiness no man shall see the Lord,"—Heb. xii. 14,—it is not a question of mere controversy, but a question of vital importance to us all.

Holiness, then, is *likeness to God*.

No heathen, therefore, can be holy, even in the lowest degree—because no heathen is, even in the lowest degree, like God.

On the other hand, *every* REAL Christian is, at least in *some* degree, holy—because every real Christian is a Christian *only* by the fact of having been the subject of that *spiritual change of heart*—that *new birth by the power of the Holy Spirit of God*, whereby he is *made partaker of the nature of God Himself*.

For it is written—"There is none righteous, *no, not one*: there is none that understandeth, there is *none that seeketh after God*: they are *all* gone out of the way, they are together become unprofitable: there is *none that doeth good, no, not one*."—Rom. iii. 10-12. "The carnal (or natural) mind is *enmity* against God."—Rom. viii. 7. "You hath God quickened, who were *dead in trespasses and sins*"—"having no hope, and without God in the world."—Eph. ii. 1, 12. "God saw that the wickedness of man was great in the earth, and that *every imagination of the thoughts of his heart was only evil continually*."—Gen. vi. 5. "The heart is *deceitful above all things, and desperately wicked*"—*incurable*, as the word properly means.—Jer. xvii. 9.

And if such is the natural character of every man as he is born into the world—hating God, and "*incurable*"—nothing will serve the purpose of making any man *holy*

but to give him a *new* nature—a *new* heart—since the old heart is incurably bad.

But, says the author of “*Ecce Homo*,” any man will get a new heart by learning thoroughly to believe in one man as a model of virtue.

The answer is plain. Any man thoroughly believing in one man as a model of virtue would simply believe *a lie*. There never was such a man—“the man Christ Jesus” alone excepted, whom the author of “*Ecce Homo*” denies to be the Son of God, and whom he represents to have been not even a good man, but an impostor and a deceiver.

Besides, we deny altogether the assertion that the *mere contemplation* of even absolutely perfect goodness will change the heart of any man. The Scripture declares that nothing will do it but the being *born from above*, of water and of the Spirit of God. The power which is required to make a man holy is no less than *Omnipotence*—the same power which was exerted in raising Christ from the dead. For St Paul speaks of “the exceeding greatness of the power of God to us-ward who believe, *according to the working of his mighty power, which he wrought in Christ when he raised him from the dead.*”—Eph. i. 20.

To give a man even the *germ*—the first *rudiment*—of holiness, requires no less than Omnipotence—no less than the power which can raise a dead man to life.

And as this power is the power of the Holy Spirit of God alone—and the Holy Spirit is given only to those who believe in the Lord Jesus Christ, it is evident that *no heathen can have* even the germ of holiness—as no heathen can have even a spark of spiritual life.

Holiness, then, is the effect of the working of God's Holy Spirit in the heart, and of that alone. And as it can belong to none but believers in Christ, so, even in them, it is

always, in this life, *imperfect*. There is, in every believer, a *double* nature—the old nature, and the new—the old nature derived from Adam by *natural* birth, the new nature bestowed by God in *spiritual* birth. And as long as this life continues, there is a continual conflict and struggle between the two. So St Paul himself describes his own experience—"For I know that in me (that is, in my flesh) dwelleth no good thing, for to will is present with me, but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." "For I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"—Rom. vii. 18-24. And because as long as this life lasts, there is always the flesh which thus "lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that we cannot do the things that we would,"—Gal. v. 17—therefore in this life holiness must remain imperfect—and will never be perfected until "the body of this death" shall be dropped into the grave like a soiled garment, and the spirit be set free from its life-long conflict.

But the author of "*Ecce Homo*" is wrong at both ends—both at the beginning and the conclusion of his scheme. For while he represents some of the heathen as having been holy, whereas no heathen can have even a beginning of holiness while he continues a heathen—on the other hand, he represents his "*instinct of humanity*" as so admirable a principle that it can produce "that healthy condition of the soul in which, *influenced by the instinct of humanity*, it becomes *incapable of sin*."—p. 212.

So it is with all counterfeits—they are commonly put forward with the pretension to be something *better* than the genuine thing.

It is right here to allow, that in another passage the author of "Ecce Homo" does speak of *holiness* as the test of Christian membership. He says—"It is the absolute and ultimate test of true membership in the Christian commonwealth."—p. 320. But to what purpose is this admission? It is in absolute contradiction to what he had before intimated, that in his opinion some of the heathens might be called holy. It is one of the many self-contradictions in "Ecce Homo" by which the author has made it difficult to know what is his real meaning—and which, if we set one contradictory assertion against the other, must needs bring us to doubt whether he knew it himself.

In this very passage, in which he makes holiness the test of true Christian membership, he so describes holiness as utterly to divest it of everything holy and everything Christian. He says—"It is the effect of a single ardent feeling excited in the soul. A single conception enthusiastically grasped *is found powerful enough to destroy the very root of immorality within the heart.*"—p. 230.

But if *this* be the case, how was it that St Paul did not find it so? Either St Paul was no Christian, or the author of "Ecce Homo" is wrong. And as the author of "Ecce Homo" quotes St Paul as a Christian, he convicts himself of his own error and self-contradiction.

Again, if the account of holiness here given is correct, then doubtless it is quite as easy for a heathen to be holy as a Christian—for there is no more reason why a heathen should not "grasp a single conception" as "enthusiastically" as a Christian—or have feelings—of some kind or other—as ardent.

Nor, again, does it avail anything that on the same page

he *seems* to admit that holiness is the work of the Holy Spirit of God. He says—"There exists an enthusiasm which makes all sin whatever impossible. This enthusiasm is emphatically the presence of the Holy Spirit."

Does he mean the Holy Spirit of God—*God the Holy Ghost*? and are we, after all, doing him great injustice by denying it? Let him answer for himself. He goes on—"It is called here the enthusiasm of humanity, because it is that respect for human beings, *which no one altogether wants*, raised to the point of enthusiasm"—and is "handed on like the torch from runner to runner in the race of life."—p. 321.

Then it is not the Holy Spirit of God—for HE cannot be "handed on" from one to another! neither is HIS presence that which "no one altogether wants"—for the Word of God declares that ALL are by nature "*dead in trespasses and sins*"—and St Paul declared, "I know that in me, that is in my flesh, (or natural character,) *dwelleth no good thing*."

Again—if "a single conception, enthusiastically grasped, is found powerful enough to destroy the very root of immorality within the heart," the author of "*Ecce Homo*" can no doubt point out instances in which so desirable and wonderful an effect has been brought about. He says, it "*is found*" to be so. But he has not given us the proof of his assertion. *Who* has found it so? What individual in either ancient or modern times can be pointed out as one in whom "the very root of immorality has been destroyed," by a "single conception enthusiastically grasped"? Nothing is easier than *to make assertions*, and the author of "*Ecce Homo*" must excuse his readers if they think that nothing is more rash or silly than to make such towering assertions as that which has just been quoted from his volume, without a single particle of proof.

The fact is, that the assertion is as untrue and as foolish as any statement that could possibly be made:—contrary to all fact, all experience, all history, and all common sense.

It should be observed also, as a specimen of the author's low ideas of *holiness*, that he treats it as altogether the same thing as *morality*. The destroying the root of immorality within the heart is described to be the same thing as *creating holiness* within the heart. The man who sees no difference between *morality* and *holiness*, is no more competent to speak of spiritual truth than is a man born blind to discourse upon colours.

But this is only in accordance with the whole tone of "Ecce Homo." *Ignorance of spiritual truth* is everywhere conspicuous. While, on the one hand, human nature is so held up to admiration, that it is represented as being able, *by natural instincts and feelings alone*, to attain to a state of perfection, in which a man shall be "*incapable of sin*:" on the other hand, the *standard* of right and wrong, sin and holiness, is *lowered*, and brought down to the level of corrupt human opinion.

The author's statements on this subject are altogether devoid of *one* quality, which is not only *characteristic* of truth, but *inseparable from it*—namely, *consistency*. If one part of any system, whether moral or scientific, is *contradictory* to another part, we are at once sure that the system is erroneous—because of two *contradictory* statements, one or the other must be false—they cannot *both* be true.

Now the author of "Ecce Homo" makes two statements directly contradictory. He says, that "a single conception enthusiastically grasped is found powerful enough to destroy the very root of immorality within the soul"—and that "there exists an enthusiasm which *makes all sin whatever impossible*."

Yet, in another place, he says that, "*every virtue*, and not forgiveness only, becomes in certain cases *impossible to human infirmity*."—p. 298.

What, then, in these cases, has become of the "enthusiasm which *makes all sin whatever impossible*"? that enthusiasm which makes a man "*incapable of sin*"?

It is "*the grace of God that is with us*" which *alone* enables any Christian even to *purpose* entire obedience to God's holy will: and that holy purpose and principle of obedience which the Holy Spirit of God creates in a believer's heart, is a purpose and a principle that *aims* at nothing short of *perfect* obedience—however he may *actually* come short, *in practice*, of what he purposes *in principle*.

This is characteristic of every real Christian. The new and holy nature which is created in him by the Holy Spirit of God makes him *incapable of tolerating sin* even in his own heart and life:—while, nevertheless, the human infirmity—"the body of this death"—which still hangs upon his soul, makes him *incapable of yielding, in practice*, the perfect obedience which in principle he loves and desires to yield. And thus arises the continual conflict described by St Paul—Rom. vii.

The author of "Ecce Homo" is here entirely opposed to Scripture, and to the experience of every real Christian.

Scripture declares, and every real Christian feels, the law of God to be PERFECT—and his own obedience to it most IMPERFECT.

The author of "Ecce Homo" represents man as able to arrive at a PERFECT *obedience*—but obedience to a most IMPERFECT *law*!

In one place he describes sin as consisting merely in not willingly injuring anybody—"He who loves everybody

will of course injure nobody, *that is, will not commit sin.*"—p. 151.

In another place he says that it is "a characteristic of Christianity that, while it excites an intense disapprobation of wrong-doing, it nevertheless *regards wrong-doing as VENIAL.*"—p. 284. Plain men, who have no other guide than common sense, will probably think this a contradiction in terms. The next sentence, however, though it does not remove the contradiction, gives the key to his meaning. He goes on—"Criminals that had been regarded under much laxer systems, with unmixed hatred, became under Christianity objects of pity." Just so—but though Christianity bids us pity the *criminal*, it does not bid us regard as venial the *crime*.

Here, again, the truth is precisely the reverse of the statements of "Ecce Homo."

If we must compare, on this point, Christianity with the ideas and feelings both of nations and individuals not under its influence, we find the difference to be as follows:—Where Christian motives are unknown or unfelt, there is much pity for the *criminal*, but little abhorrence of the *crime*—where Christian motives are felt and followed, there is both far more pity for the criminal, and far greater abhorrence of the crime.

It is notorious, that in the most depraved states of society there is the most *sympathy with crime*. It is an object of "unmixed hatred" only to those who personally suffer by it. To others it is an object of indifference, or even of sympathy. In Italy, Spain, and parts of Ireland, when a murder is committed, there is commonly more sympathy for the murderer than his victim. In our own country, it is our shame and scandal that the most atrocious deeds of violence sometimes excite an amount of morbid interest, among a certain class, which has in it far

more of sympathy for the crime than of healthy Christian pity for the criminal.

Christianity teaches us to regard sin—not as “*venial*”—but with unspeakable and “unmixed hatred”—but to regard the *sinner* with unspeakable pity. *Christianity* teaches us this, because *Christ* taught and felt it.

For this was just the feeling that led the blessed and holy Saviour to the cross. This is the secret of the great Atonement which the author of “*Ecce Homo*,” like other infidel Rationalist writers, treats with disdain. It was because Jesus regarded the *sinner* with infinite pity, but his *sin* with infinite abhorrence, that He consented to die the death of the cross.

Every *human* system of morality, and every *corrupt* feeling of pity for the offender, tends to favour the offender by *diminishing* the *abhorrence* justly due to his offence—and by *lowering*, for this purpose, the *standard of right*.

The pity of *God* for the offender, on the contrary, favours the offender by a plan which serves the double purpose of procuring pardon for his offence, at the same time that it marks his guilt with infinite abhorrence, and brands it with eternal infamy.

The Church of God—that is, all real believers in Jesus—is “the Church of God which *he hath purchased with HIS OWN BLOOD*.”—Acts xx. 28. Infinite abhorrence of sin—infinite pity for the sinner—were the two mighty constraining influences which led the Son of God to suffer and to die. Rather than sinners should perish eternally, He would exert Omnipotence to save them—rather than God’s holy law should be relaxed for the sinner’s pardon, He would Himself bear its utmost wrath and penalty. In the cross of Christ, infinite pity triumphs in the sinner’s forgiveness—infinite justice stamps eternal infamy on the sinner’s guilt. Thus it is that “Mercy and truth are met

together : righteousness and peace have kissed each other." —Ps. lxxxv. 10. In other words, justice is reconciled with mercy in the offender's pardon. Righteousness and pity, both in unsullied purity, triumph and rejoice together in granting salvation to the penitent sinner.

Such is the *Gospel* plan of salvation—a plan by which God's infinite love and pity for lost sinners is glorified to the utmost by the gift of His own Son to die for them—while such a lesson is taught us of God's infinite hatred of sin by the punishment inflicted for it upon His own Son *when bearing our sins*, that universal being shall for ever look upon that cross of Calvary and tremble at the thought of sinning. *Thus* it is that the angels' song is realized—"Glory to God in the highest, and on earth peace, good will towards men."

The cross of Christ illustrates, in such a way as nothing else can illustrate, both the exceeding sinfulness of sin, and the exceeding riches of God's forgiving pity.

The author of "*Ecce Homo*" denies both. He denies the sinfulness of sin by denying that Christ's death was a sacrifice offered to atone for it, and by supposing that it can be forgiven *without* an atonement:—and he denies the riches of God's pity and forgiveness by denying that "God so loved the world that he *gave* his only-begotten Son" to offer that atonement without which the forgiveness of sinners was impossible.

With the same corrupt principle of making forgiveness easy by making light of sin, he represents Christianity as introducing a higher tone of forgiveness by diminishing the sense of personal injury, instead of bringing about this higher tone of forgiveness, as Christianity undoubtedly does, by *imparting higher motives and principles*—more like the forgiveness of God Himself. He says—"Christianity must needs tend to *diminish the sense of personal injury*. We

know that it is easier to forgive injuries to those whom we love, whether the love we feel be that love which is grounded on admiration, or that which arises out of the sense of relationship."—p. 285. And such a feeling, he goes on to say, Christianity induces in us towards all men. Yet, with the strangest inconsistency and self-contradiction, he represents the blessed Jesus as *forbidding* us to resent an injury inflicted by a stranger, but as *commanding* us to resent an injury committed by a brother :—p. 282, on Matt. v. 39, and Luke xvii. 3. "The first" of these two texts, he says, "distinctly forbids resenting an injury, the second as distinctly commands it." He seems not to perceive the difference between *rebuke* and *resentment*—between *rebuking* a brother, in the confidence that we may, in *his* case, appeal to his Christian principle—and *resenting* the wrong he has done us. And accordingly, he represents the infinitely forgiving Saviour, when before His unjust judges and murderers, as forgiving the *Roman* governor and soldiers, but bitterly resenting to the last the conduct of the *Jews*, His countrymen and brethren—"The burning anger he had felt before Caiaphas subsided at once in the presence of Roman brutality. He rebuked the *brother* that trespassed against him, but when the *enemy* smote him on the cheek, he turned to him the other."—p. 311. And so he represents the blessed Saviour, even when on the cross, as still refusing forgiveness to the Jews; and says that "The words of forgiveness uttered on the cross refer simply to the Roman soldiers, for whom pardon is asked expressly on the ground that they do not understand what they are doing. The words may even contain distinct allusion to that other class of criminals who did know what they were doing—and for whom therefore the same prayer was not offered." "For those expressions indicate that he was neither thinking of his murderers with pity and forgiveness

nor yet turning his mind to other subjects, but that he was brooding over their conduct with bitter indignation."—p. 277. Was there ever so senseless—so thankless—so heartless a perversion—of forgiveness so rich, of generosity so exquisite as was breathed in *that* prayer—"Father, forgive them, for they know not what they do?"

The author of "*Ecce Homo*" seems unable to comprehend either the unalterable hatefulness of sin, or the unlimited forgiveness of the penitent offender, exemplified by God, and enjoined upon us. He considers that "every virtue, and not forgiveness only, becomes in certain cases impossible to human infirmity"—but seems to have no idea of the triumphant power of *the grace of God's Holy Spirit*, which can enable us to *overcome* human infirmity, and could prompt, from the dying lips of the martyred and murdered Stephen, the prayer, like that of his crucified Saviour—"Lord, lay not this sin to their charge."

So much, then, may suffice upon the views of *holiness*, and *sin*, put forward by the author of "*Ecce Homo*:" in which he is diametrically opposed to Scripture, and contradicts himself.

CHAPTER XI.

Erroneous and degrading views of "Ecce Homo" respecting Baptism and the Lord's Supper.—Mischievous and demoralizing treatment of the Lord's Day.

On the subject of *Baptism* the author of "*Ecce Homo*" is not more happy than on other matters.

The main point to be noticed is, that in all he says about Baptism there is not a single recognition of its *spiritual significancy*, as a *symbol* of that *washing of the soul* from guilt which is conferred upon believers in Jesus through His Atonement—and of that *renewing* of the heart to holiness which is also wrought in believers by the power of the Holy Ghost.

The only word which looks *like* such a recognition is in the following sentence—"The initiatory rite of baptism, with its publicity and formality, was pronounced as indispensable to membership as *that spiritual inspiration* which is membership itself."—p. 87.

But we know too well what the author of "*Ecce Homo*" means by "*inspiration*" to be deceived by this use of the word respecting Baptism. We have already seen that he means by it nothing more than a certain "*enthusiasm*," or "*instinctive loyalty to goodness*," which he presumes to call *faith*—and, indeed, sometimes he means nothing more by it than natural genius. This "*spiritual inspiration* which is membership itself" is described by him in terms which plainly enough show that in what he calls "*spiritual inspiration*" there is neither *inspiration* nor *spirit-*

uality. He says—"Among the followers of the Legislator (he means Christ) there is but one common quality. All, except a very few adventurers who have joined him under a mistake and will soon withdraw, have some degree of what he (Christ) calls *faith*."—p. 83. Christ did not call faith what the author of "Ecce Homo" calls faith; but let that pass. We have seen that what the author of "Ecce Homo" calls faith is a mere natural "*enthusiasm*"—an "instinctive loyalty" to what each person may chance or choose to consider as "*goodness*," or a great and good cause: and it has been proved, from the instances given by the author of "Ecce Homo" himself, that such enthusiasm may as easily be an instinctive loyalty to a *bad* cause as to a *good* one.

It will be further proved, in a later chapter, that this is not only *easy*, but *certain* to happen from the *sole*, *unaided*, *impulses* of mere human nature.

Then according to the author of "Ecce Homo," Baptism is a mere form of admission into the Christian Church—(which Church, as has been shown, he also grossly misrepresents)—and serves the same kind of purpose and has the same kind of meaning as a soldier's red coat—to show that he is a soldier.

If he considers it farther as a *symbol*, it *can* only be a symbol, according to him, of what he calls "*faith*"—that is, of a sort of natural enthusiasm, whatever may be its moral character and tendency.

The description which he gives of the Saviour's interview with Nicodemus, and of the Jewish Rabbi's motives in seeking the interview, is as fabulous and chimerical as his account of the Temptation in the wilderness. He never so much as mentions that which was the chief and almost the only topic of the Saviour's words to Nicodemus—viz., the absolute necessity of a *new and spiritual birth* in the

soul by the power of the Holy Ghost: while he represents the whole conversation to have been respecting a point only once mentioned by Christ, and never even alluded to by Nicodemus—viz., the outward rite of baptism.

Such misrepresentations are worse than mere mistakes, or mere doctrinal errors. They are not only inadmissible in theology—they are intolerable in literature. They are *literary frauds*, no less than theological errors. They are unworthy of a writer who looks for any credit with the public, or who has any respect for himself. The description given here of the interview with Nicodemus, and in another place of the Temptation in the wilderness, deserve to be characterized as *deceptions*—for they not only do not deal with the plain, express words of the Scripture narrative but they *alter* them. The author *shuffles away* the plain words of the narrative which do not suit his theory—and introduces, under the guise of *explanation*, other ideas and suppositions not only not explanatory of the doctrine, but wholly *altering its character*. The reader of “Ecce Homo” whose mind is too simple to suspect, or too weak to discover, the fraud, thus becomes *deluded*—and deluded in those all-important matters in which *delusion is destruction to the soul*. He suffers an injury at the hands of the author of “Ecce Homo” compared with which the being defrauded of all his earthly possessions would be a trifle. Men appreciate to the full the criminality of the *will-forger* who robs the orphan of all his patrimony—and they appreciate, too, the orphan's loss: but who shall estimate the worth of a man's *soul*, or the criminality of the false teacher who misleads him to his eternal ruin!

This is strong language—but it is more:—it is *true*. Nor is it stronger than the truth, or than the words of the gentle Saviour Himself, who said—“Whoso shall offend (mislead or cause to stumble) one of these little ones which

believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea."—Matt. xviii. 6.

The same unfairness in dealing with facts, and the same recklessness of truth, appears in what this author says of the Lord's Supper.

Will it be believed, that in the whole chapter of "Ecce Homo" which is occupied in treating of the Lord's Supper, there is not so much as a single allusion to the Saviour's *death*? This is the fact—and it is a fact which adds a fresh proof that the whole system of "Ecce Homo" is based and built up not upon the foundation of *truth*, but upon *evasion* of the truth.

This author represents the Lord's Supper as "the common supper or *συνάγειον* of Christians," observed in "the spirit of antiquity" which "regarded the meals of human beings as having the nature of sacred rites"—a sort of "club-dinner":—the "*degrading*" nature of which coarse and vulgar comparison, admitted by himself, is certainly not relieved by the profaneness with which he goes on to say that "the club is the new Jerusalem, and God and Christ are members of it."—p. 173.

The object of this Sacrament he describes thus—"The union of mankind, but a union begun and subsisting only in Christ, is what the Lord's Supper sacramentally expresses."

The union of *believers* in Christ, no doubt, *is* expressed in the Lord's Supper—yet certainly not as *THE* object and intention of the ordinance, but only as a necessary effect of that which it is the object of it to commemorate—namely, *the Saviour's death*, as the atonement for our sins—the means of our salvation—and the ground of our gratitude and love to Christ our Redeemer.

In speaking of "the union of *mankind*," instead of the

union of *believers*, the author of "Ecce Homo" makes the same jumble of confusion which characterizes every other part of his system. It is not "*mankind*" that are united in Christ at all—but only *those* of mankind who *believe* in Him.

And upon this point, by the way, he commits himself to one of those self-contradictions which are so characteristic of error, and so frequent in "Ecce Homo." He says that "Christ did not regard it as possible to unite men to each other *but by first uniting them to himself*."—p. 175. How then is it that Christianity "gathers men into a society, and binds them in the closest manner *first to each other*, and *next to Christ himself*?"—p. 96. Does the author of "Ecce Homo" know his own meaning, when he flatly contradicts in one place what he had expressly asserted in another? Such an author is the author of confusion, not of enlightenment in the knowledge of the truth—not "a light of them which are in darkness," but a blind leader of the blind.

On the vital subject of the Christian Sabbath—the Lord's Day—he is equally unscriptural and erroneous. He says—"To protect the lives of men from sinking into a routine of narrow-minded drudgery, *the Christian Church has introduced* the invaluable institution of *the Sunday*."—p. 222. He does not call it *the Sabbath*, nor "the Lord's Day," as it is called in Scripture—but "*the Sunday*"—a name naturalized among us, but derived from heathen times and heathen idolatry. Straws show which way the wind blows—and this is a straw which shows how the mind of this author is *drifting away* from Scripture in the current of infidelity. He goes on—"Following *the example of the old Jewish Church*, it proclaims a truce once in seven days to all personal anxieties and degrading thoughts about the means of subsistence and success in life, and bids us meet together" (*where and how* does he mean?) "to indulge in

larger thoughts, to give ourselves time to taste Heaven's bounty, and to drink together out of 'the chalice of the grapes of God.'"—"Connected with the Sunday is the institution of *preaching*, or as it is called in the New Testament, *prophesying*." Is it the intent of these last words to *get rid of PROPHECY*, as a gift of God the Holy Ghost to the Church—a gift unquestionably bestowed on the Church in the Apostles' time, and exercised by them in a manner demonstrated by the fulfilment of their prophecies before our eyes in the events of history? No doubt, preaching or teaching under the influence of the Holy Ghost is sometimes in the New Testament called prophesying—but the author of "Ecce Homo" must have trusted largely to his readers' ignorance of their Bibles if he hoped they would accept such a remark as that "*preaching* is in the New Testament called *prophesying*"—as if it never was called anything else. The remark would naturally give the impression that *prophesying* is the appellation by which preaching is always, or usually, called in the New Testament. Whereas the fact is that there are not more than *six* chapters in the New Testament in which the word *prophesying* or *prophet* is *clearly* applied to *preaching* and *preachers*—and in some even of these places the context plainly indicates that the preacher is spoken of as preaching under the direct and supernatural influence of the Holy Ghost.

But there are more than *one hundred* places in which the words *preach* and *preaching*, are the translation of *κηρύσσω*, *εὐαγγελίζομαι*, *καταγγέλλω*, and other words—signifying to *herald forth*, *evangelize*, *announce*, *discourse*, and the like—without the slightest affinity to the word *προφητεύω* to *prophecy*.

So that the places in which *preaching* is *not* called *prophesying*, compared with the places where it *is* called prophesying, are about *twenty to one*!

Yet the author of "*Ecce Homo*" has the assurance to tell us that "*preaching* is in the New Testament called *prophesying*"—as if that were its ordinary designation!

Such want of accuracy, in itself, is inexcusable in a writer who undertakes to instruct the public: but when taken in connexion with the author's studied repudiation of all direct inspiration from God, it looks like something far worse. It looks like an *insinuation* that *prophesying* is *nothing more* than preaching—that is, that there was *no gift of prophetic inspiration* bestowed in the Apostles' time, any more than there is inspiration bestowed upon preachers in modern times. Such, at any rate, is the natural sense of the author's words—and the natural impression upon his readers' minds. Whether this was the impression he *intended* to produce is a matter for his own conscience to consider. His readers are equally liable to be misled whether the impression be intentional in the writer, or not.

But this by the way.

As regards "*the Sunday*," the author of "*Ecce Homo*" says that it was "introduced by the Christian Church"—"following the example of the old Jewish Church."

The Christian Church never introduced the Sunday at all: nor did the Jewish Church ever introduce the Sabbath. The commandment which introduced the observance of one day in seven as a day of rest is *the oldest law in the world*—as old as the creation itself.—"And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work, which God created and made."—Gen. ii. 2, 3.

The Sabbath was thus introduced not by *the Church*, either Jewish or Christian; but by God Himself. And

when the commandment was repeated on Mount Sinai two thousand five hundred years afterwards, it was repeated expressly as *reminding* the people of a commandment already in existence—"Remember the Sabbath-day to keep it holy."

The *change* of the Sabbath from the last to the first day of the week, in consequence of the Saviour's resurrection, does not alter the case. To maintain that "*the Sunday*" was "introduced" by the Christian Church because the apostles kept the first day of the week instead of the seventh, would be an unworthy and paltry quibble.

Besides, there is no evidence whatever that the Christian Church had anything to do even with the *change* of the day. As the change was evidently made *from the very day* of the Saviour's resurrection, (see John xx. 26,) it may have been made by His express appointment: and in any case must have had His well understood sanction and approval.

So that the statement that "*the Sunday*" was introduced by the Christian Church turns out to be simply—*untrue*.

But who does not see that *here*, too, there is something more than untruth? There is a *design* in this statement. The object of it is to *get rid of* THE LORD'S DAY of *holy rest*—and to *substitute* for it "*the Sunday*" as a day which we may spend as we choose. "*The Sunday*" "*introduced*" by the author of "*Ecce Homo*"—not by the Church of Christ—is a *substitute* and a *counterfeit*, instead of the *Sabbath*.

The commandment of God is, "*Remember the Sabbath-day to keep it HOLY.*"

But "*the Sunday*" of "*Ecce Homo*" is not a *holy* day at all. The author calls it an "*invaluable institution*" truly enough—and God *meant* it to be invaluable to us in

every way—but if the Sabbath of God's appointment should ever degenerate into "*the Sunday*" of "*Ecce Homo*," it would be invaluable no longer, but *valueless*—and rather mischievous than valuable. There is nothing in "*the Sunday*" as described in "*Ecce Homo*" to prevent its becoming a day of pleasure-seeking and amusement, as it is already on the Continent. It may become a day of "giving ourselves time to taste Heaven's bounty, and to drink together out of the chalice of the grapes of God," by indulging in "pic-nics" and railway excursions, and Crystal Palace exhibitions, and by the opening of Museums, and picture galleries, and Cremorne Gardens, and the like. Then, by degrees, as the public mind becomes more and more corrupted, and more and more tolerant of ungodliness, we may advance to the full "indulgence" of a *Continental Sunday*; and after going through the empty and hollow form of worship in the morning, spend the rest of "*the Sunday*" in every kind of dissipation—including even fancy balls and masquerades, theatres, and scenes of immorality and indecent follies such as those in which already the votaries of a Parisian *Sunday* run to every excess of riot.

If my reader shall be tempted to think this an uncharitable view of "*Ecce Homo*," or too highly coloured a picture of what "*the Sunday*" he describes would be likely to produce, let him only consider the efforts which are already being made—and have been made for a long time past—to bring about this very state of things. Let him consider the desperate energy with which the leaders of the *Sunday League*, and other anti-Sabbath agitators, are pushing their attacks against the laws of their country, as well as against the laws of God, for the very purpose of *abolishing* the holy character of the Sabbath. Let him consider the recent attempt even to substitute for "the

institution of preaching"—("Ecce Homo," p. 223—he does not say the institution of *public worship*—) a series of *lectures*, of a character wholly secular and (so called) scientific, in St Martin's Hall. Let these things be well considered in all their significancy and tendency—and it will not appear at all doubtful what would be the issue of a *Sunday* according to the desire of the author of "Ecce Homo."

How different is *the mind of God* as to the observance of the seventh day! "The Lord blessed the seventh day, and hallowed it"—and hath said concerning it—"If thou turn away thy foot from the Sabbath, *from doing thy pleasure on my holy day*; and call the Sabbath a delight, the holy of the Lord, honourable; and *shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words*: then shalt thou delight thyself in the Lord."—Isa. lviii. 13, 14.

But it does not suit Rationalists to follow Scripture! Their object is to *get rid* of Scripture. The "*written precept*" is their abhorrence and their dread. Extremes meet—Popery and Rationalism are agreed in *repudiating* Scripture—for Popery and Rationalism are but two different forms of Infidelity. No wonder therefore that they both alike try to break loose from the ties of the Word of God, against whose authority they both alike rebel. No wonder that the author of "Ecce Homo" says—"Our purpose in our analysis of the Christian spirit, or Spirit of Humanity, is already answered if it has shown how much is involved in the great Law of Edification, how many duties that Law includes, and how *large-minded* and comprehensive in his studies and observations, *how free from the fetters* of tradition or SCRIPTURE, must be the man who would thoroughly fulfil it."—p. 226.

"The *fetters of Scripture*"!—Yes—the enemies of

God's truth, and the rebels against His authority, have always felt themselves *fettered* by His Word and Commandments. The author of "Ecce Homo" has unconsciously connected himself with some undesirable associates. We have read somewhere else of those who said, "Let us break their *bands* asunder, and cast away their *corde*s from us:"—Ps. ii. 3:—a prophetic description fulfilled in the conduct of the Jewish rulers, scribes, and Pharisees, in their rejection and murder of the Son of God—(see Acts iv. 25–28—) and most assuredly also in the conduct of those who wish to be "FREE FROM THE FETTERS OF SCRIPTURE."

What is the real character of these very "*large-minded*" teachers, who are such advocates for *freedom*, that they wish to be "*free from the fetters*" of the Word of God? We have their portrait drawn in that Word itself, too like them to be mistaken—"While they promise *liberty*, they themselves are the servants (slaves) of corruption."—2 Pet. ii. 19. They *announce*, or *profess*, liberty, as the word properly means—they profess it as their *principle*—they are "*thinkers*"—they approve of a "*free handling*" of Scripture—the very name by which they have long been known is *Freethinkers*. They "*announce LIBERTY*"—*freedom* is what they *profess*—freedom of thought—freedom from "the *fetters* of Scripture."

Their profession is as false as their system is fallacious. Their boasted freedom is *licentiousness*. It is a freedom which breaks loose from the restraint of the laws of God, which are the only solid foundation for the laws of society. The ultimate issues and results of such *liberty* are ungodliness, Atheism, anarchy, and revolution.

True *freedom* is *obedience to the truth*. "If ye continue in my Word," said the blessed Saviour, "then are ye my disciples indeed: and ye shall know the truth, and *the truth shall make you free*."—John viii. 31, 32.

And "what is truth?" "*Thy Word* is truth:"—John xvii. 17:—that Word of God—that *Scripture*, from the "*fetters*" of which the author of "*Ecce Homo*" wishes to be "*free*"!

As rationally might the tempest-tossed mariner desire to be free from the *compass* which alone guides his path across the ocean—or from the *lighthouse* which shows him the haven of refuge and safety!

CHAPTER XII.

*A Chapter on the ancient Philosophers and Poets admired
by the Author of "Ecce Homo."*

THE author of "Ecce Homo," and similar writers, are fond of the irreverent practice of *comparing* the teaching of Christ with the speculations of the so-called *philosophers* of Greece and Rome—"philosophers falsely so called." In a public lecture "on Socrates," given not long since by a Broad Church clergyman, the lecturer so drew the comparison as to leave on the minds of his hearers the impression that Christians are greatly indebted to *Socrates*—and even to make it doubtful whether he did not give the preference to the heathen philosopher above the blessed Saviour.

Nothing can be more significant of the *spirit*—the "*animus*"—of Rationalists, than the making of these irreverent and revolting comparisons. It ought to be sufficient reason against them that these philosophers were *mere men*. It ought to be *far more* than sufficient that they were *heathens* and *idolaters*. To compare the teaching of Christ, as the author of "Ecce Homo" presumes to do, with the speculations of Socrates and Plato, is to compare light with darkness—purity with pollution—omniscience with ignorance—the Creator with the creature—God with man.

But profane as this is, it is not the worst of the profaneness. And for the sake of those readers who may not be

aware of the real character of these heathen—so called—*philosophers*, it may be well to produce a few testimonies on the subject—for the purpose of showing to what depths of degradation men “professing themselves to be wise,” like the authors of “*Ecce Homo*” and “*Essays and Reviews*,” and others, can descend, in their anxiety to bring down the teaching of the Son of God to a level with human reasoning.

Socrates stands highest in their esteem. And what was the character of *Socrates*? and what was the character of that “*philosophy*” which men calling themselves Christians are not ashamed to compare with the *revelation of God*?

Socrates was an *idolater*, as were all the Greeks and Romans, in common with all the Gentile nations of antiquity: and his last words were an injunction to his friends to offer in sacrifice *a cock* which he owed to *Æsculapius*.

He was wont to consult the *oracles*, to know the will of the gods: a practice encouraged likewise by the other *philosophers*. The favourite oracle of *Socrates* was the oracle of *Apollo* at *Delphi*: concerning which even *Porphyry*—no friend to Christianity, but a great friend to Paganism—even *Porphyry*, as cited by *Eusebius*, produces an oracle prescribing sacrifices to be first offered *to an evil demon*, to prepare the way for being admitted to a sight of the deity.

And no wonder. We know from *St Paul* that “the things which the Gentiles sacrificed, they sacrificed to *devils*.”—*Gibbon*, the historian of the “*Decline and Fall of the Roman Empire*”—himself an infidel—says that “it was the universal sentiment both of the church and of heretics, that *the demons were the authors, the patrons, and the objects*, of idolatry.”* “It was confessed,” he adds,

* *Decline and Fall*, chap. xv.

"or at least it was imagined, that they had distributed among themselves the most important characters of polytheism, one demon assuming the name and attributes of Jupiter, another of *Æsculapius*, a third of Venus, and a fourth perhaps of *Apollo*."—"They lurked in the temples, *instituted festivals and sacrifices*, invented fables, *pronounced oracles*," &c.—*Ibid.* And this is confirmed by Porphyry; who says that Serapis, the chief of the Egyptian deities, and whom the people worshipped as the highest god, was *the prince of the evil demons*.

It is thus clearly made out, that Socrates, like the other "*philosophers*," was a *worshipper and consulter of devils*.

We may well regard with the deepest pity the gross darkness and Satanic delusion of those wretched heathens—but what shall we say of the darkness and delusion of men calling themselves Christians, who hold them up to admiration, and even dare to draw comparisons between their "*philosophy*" and the "oracles of God?"

Dr Temple tells us, that "the *natural religions* were all in reality given *by God*." But Gibbon, the *infidel* historian, tells us, that a part, at least, of these "natural religions" consisted of festivals and sacrifices instituted—and oracles pronounced—*by devils*: and that the whole system of idolatry, or "*natural religions*," of the Gentiles was a system of which devils were the *authors, patrons, and OBJECTS*!

It was universally taught by the philosophers that it was the will of the gods, and prescribed by the oracles, that all men should conform to the laws of their country, in religious as well as in civil matters. All the abominable practices, therefore, which have been already mentioned as being ordered by the "*natural religions*" were *directly sanctioned* by Socrates and the other philosophers.

He was addicted to the custom of frequent swearing in common discourse. It is affirmed also by Porphyry that

he frequented the company of prostitutes. He is not free from the suspicion of even worse impurity.

Plato is another favourite of the author of "*Ecce Homo*." Now *Plato* was no better than his tutor *Socrates*. He, also, recommended the Delphian oracles as the best guide in matters of religion—he quotes the authority of *Socrates* for the inhuman principle that though Greeks ought to consider Greeks as by nature their friends, yet they should consider all foreigners as by nature their enemies, with whom it was proper that they should be continually at war—destroying or enslaving them, wasting their fields, and burning their houses. He did not consider drunkenness allowable *except at the festivals of Bacchus*, because he was the god of wine. He taught, likewise, that *lying* is proper and lawful on a fitting occasion, and when it is profitable: and lays it down as a maxim, that it is necessary for rulers to make frequent use of lying and deceit, for the benefit of their subjects.

Of *Plato's Republic*, or model state of society, the author of "*Ecce Homo*" speaks thus—"We do not compare *Plato's Republic* with the republics of Athens or Rome, because, however interesting the former may be on paper, it has never been realized. It may be very perfect, but Athens and Rome were more—they *existed*."—p. 325. He says, that "a later philosopher was on the point of realizing his conception in an actual, palpable, *Platonopolis*":—whether he regrets the failure of the plan, or not, he does not inform us—but it is not easy to see why else he mentions it at all.

The reader may be curious to know what sort of a society this Republic would have been, which *Plato* proposed as a *model of human government and society*—and which the author of "*Ecce Homo*" regards as "*interesting*," and seems to consider almost "*perfect*." *Plato*, then, recommends,

for example, that under certain circumstances *infants should be murdered*, by being exposed without food or care. He appoints also a *community of wives* in his commonwealth—and his regulations for the public games or exercises, in which the women are ordered to take part as well as the men, are so scandalous that I must forbear description. For the same reason I draw the veil over other arrangements of this “*interesting*” community; in which modesty is made an offence against the laws—adultery the established order of things—murder enjoined—and military valour, or other distinguished merit, rewarded by a larger share of licentious indulgence.

Such is the filthy dream of Plato—with which the author of “*Ecce Homo*” thinks it becoming to compare the teaching of the Son of God! Lest the reader should think that I mistake his meaning, I give his own words, in the sentence following the last quoted—p. 325—“But the speculative commonwealth of Christ may be compared to the commonwealths of the world as well as to those of philosophers.”

We may, indeed, properly and thankfully rejoice in the *contrast* between human corruption as shown in heathen philosophy, and “the beauty of holiness” as seen in Divine Revelation.

But such is not the method or the object of the comparisons so frequently made by the author of “*Ecce Homo*.” What excites just indignation is, not that he *contrasts* the light with the darkness—but that he *compares* them:—that he *degrades* the Saviour’s Divine teaching by even *supposing* there can be any resemblance between it and the foolish and filthy speculations of heathen philosophers. What ideas respecting Divine Revelation, and the Son of God, can that man entertain, who says—“That Christ has *improved* the ideal morality of philosophers is not what the

writer wishes to maintain, *though PROBABLY it is true*"?—Pref. p. 16. What must we think of the *Christianity* of the man who considers Plato's infamous "Republic" "*interesting*"—and who treats it as *not quite certain* that Christ has improved upon such "*morality*"?

He not only *compares* heathen philosophy and legislation with the divine teaching of the holy Son of God, but he expressly maintains that this heathen philosophy and legislation *prepared the way* for the Gospel. He says—"We have traced above the process by which *mankind were ripened* for the reception of Christianity. For many ages peremptory laws were imposed *upon different nations*," &c.—"*Thus did the law bring men to Christ*."—p. 220. St Paul, indeed, says that *the law of Moses* was "our schoolmaster to bring us to Christ, that we might be justified by faith."—Gal. iii. 24. But does the author of "*Ecce Homo*" mean to say, that the sense of St Paul's words is, that *heathen* legislation, and *heathen* immorality, "*ripened*" the Gentile nations for the morality of the Gospel?

This is the meaning of what he *says*. And a more striking proof could hardly be imagined of the grossest ignorance of the meaning of Scripture. If Gentile legislation and philosophy "*ripened mankind*" for the reception of the blessed Gospel, it could be so only in one sense—in the same sense in which *disease ripens a man for the physician*.

St Paul's argument, in Gal. iii., is this:—That the *law* of God cannot afford to us the means of salvation—for by its very nature it can only *convict* and *condemn* those who have failed—as we have *all* failed—to render to it *an absolutely sinless and perfect obedience*. The law of God, then, *shows us our guilt*, and *warns us of our danger*, and also of our *total helplessness* to save ourselves from the wrath we have incurred—and *THUS* it is our schoolmaster to bring

us to Christ for salvation, by *teaching us that we cannot save ourselves, but Christ can.*

Is it, then, from sheer ignorance of so plain a matter—or sheer neglect to study what he professes to explain—or (what we would not willingly impute to him) the blindness of those who *will* not see—that the author of “*Ecce Homo*” so perverts Scripture?

Again:—The *Stoics* were the most eminent teachers of morals in the ancient heathen world. If, therefore, any system of heathen morality could have “ripened mankind for the reception of Christianity,” the *Stoics* must have had the first place in that work of preparation. The *Stoics* also, and their founder *Zeno*, are specially mentioned by the author of “*Ecce Homo*” as approaching in their system to the idea of “the Christian Republic,” as he calls the Church.

Did, then, the *Stoics*, as a matter of fact, ripen mankind, in their sphere of action, for the reception of Christianity—or were they found peculiarly ready to receive it themselves? This must have been so, if the author of “*Ecce Homo*” is not mistaken.

Now it so happens, that we have the means of answering this question—not as a matter of probability, but as a matter of fact. For it so happened that once, in the course of St Paul’s preaching in Athens,—the metropolis of ancient philosophy,—“certain philosophers of the Epicureans, and of the *Stoics*, encountered him.”—Acts xvii. 18. Now, then, was their opportunity. How gladly, if “*Ecce Homo*” is correct, would they welcome the light which now burst upon their minds! How thankfully would they recognize in the Gospel the ideal of their fondest hopes!

Did they do so? “Some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus and the resur-

rection"!—Acts xvii. 18. Nor do we find that, upon a fuller hearing before the court of Areopagus, *a single philosopher, of any school whatever, received the Gospel*. The statement of "Ecce Homo" is not confirmed by the experience of St Paul. *His* testimony was—"We preach Christ crucified, unto the Jews a stumbling-block, and *unto the Greeks foolishness*."—1 Cor. i. 23. The pride of human self-created *wisdom*, as they thought it—and of self-admiring *virtue*, as they esteemed it—was just the very thing which was so far from *preparing* them for the reception of Christianity, that it made them treat its humbling doctrines with contempt and scorn.

These Stoics, with Zeno at their head, held, among their other tenets, that *suicide* is not only lawful, but *in some cases a duty*. In this, and in some other respects, their morality was *immorality* of the foulest kind.

Indeed, the philosophers in general were so far from being teachers of good morality, that not only were they guilty after the manner already mentioned in the instances of Plato and Socrates, but they had become *proverbial* for practising, as well as permitting, the foulest impurities that can pollute humanity.

The author of "Ecce Homo" considers philosophers, poets, orators, and men of genius in general, as "*inspired men*."

Under what manner of inspiration was it that *Homer*, with all his genius, believed the gods of heaven to be of such a character as would not be tolerated in any decent society on earth? In *Homer*, Jupiter beats his wife, and kicks his son Vulcan out of heaven; who being lamed by his fall, becomes thenceforward a laughing-stock to the rest on account of his hobbling gait. This same Jupiter is a rake, and everything disreputable: Mercury is the patron and pattern of pickpockets: Bacchus of drunkards:

Venus of prostitution. Not a vice practised among men but had its prototype among the gods. Yet the poets—Homer and Horace, for example—who celebrate these worthies, are, in the opinion of the author of “*Ecce Homo*,” “*inspired men*”!

The Athenians were the most polite people of heathen antiquity. Athens was the metropolis of literature, philosophy, and the arts. And among the Athenians, one of the most prominent and popular institutions was the *Drama*, and the most eminent and admired poets were the tragic and comic writers. Some of their pieces which have come down to us—and which were acted before crowded and delighted audiences—are such as must cover with eternal infamy both the writers who perpetrated, and the people who endured, such immeasurable turpitude.

Yet all these, and such like men of genius—these “*inspired men*”—were among the most influential parts of that “*machinery*” by which the author of “*Ecce Homo*” thinks the laws, institutions, philosophy and literature of the heathen world “*ripened mankind for the reception of Christianity*”!

CHAPTER XIII.

The principles of "Ecce Homo" proved to be identical with the Deism of Tom Paine, Voltaire, and Rousseau. —The French Revolution, and what led to it.

It is evident from what has been already advanced, that the scheme of so-called Christianity maintained by the author of "Ecce Homo" is entirely a scheme of *natural* religion. He makes it altogether *independent of Revelation*. He does, indeed, *call* Christianity *a revelation*—but as in the same words he includes *Science as another "revelation,"* we know that by revelation he means that which is no revelation at all. "Christianity," he says, "*is only one of many revelations,* and is very insufficient in itself for man's happiness"!—p. 328. Science, he says, is another of these revelations—and "these two revelations stand side by side"! *Science* is, in his opinion, on a par with Christianity. If, then, Christianity is no more revealed than Science, it is not revealed at all. For Science is wrought out simply and solely by the energies and investigations of man's *natural* faculties.

This is also just the place assigned by the author of "Ecce Homo" to Christianity. It is, in his opinion, a form of *natural religion* only.

But to make this point perfectly clear, it may be well to sum up in few words the proofs of this statement.

It has just been shown that by a *revelation* he means something discovered by man's natural faculties.

So of *inspiration*—it was shown that he considers Homer and Plato, and all men of genius, “inspired men.” That is, he calls the gifts of *natural* intellect and ability *inspiration*.

It was shown that even the blessed Saviour Himself is regarded by the author of “*Ecce Homo*” as *a mere man*—subject to like passions and sinful feelings as ourselves: from whence it follows that he must consider him to be not even a *good* man—for as He declared Himself to be the Son of God, and equal with God, He was an impostor if He was *only* a man.

He says also, that “the obedience of his servants was obtained from them (by Christ) by *no other means* than the *natural* influence of a *natural* superiority.”—p. 108.

So, as to the mode and motive of this obedience, he says, “Christ *commands us only to give nature play*.”—p. 157.

And, consistently enough with these statements, he makes Christian *faith* to be nothing more than a *natural* and “instinctive loyalty to goodness”—arising out of *natural* “good impulses.”

In like manner, the *new birth*, or being born again of the Spirit of God, he represents as merely the *natural* effect of the example and influence of one man upon another man’s mind.

Holiness, again, is in his opinion only “a strong moral sense,” directing men in their conduct, and attainable by heathens as well as by Christians.

So, “the presence of the Holy Spirit,” though the expression *looks* like an acknowledgment of the personality of the Holy Ghost and His indwelling in the hearts of believers, means nothing of the kind in the language of “*Ecce Homo*.” It means nothing more than the “Enthusiasm of Humanity,” as the author tells us in the next sentence. And this “Enthusiasm of Humanity” has

already been shown to mean only *natural* good impulses developed by *natural* influences to an enthusiastic pitch of excitement.

To pursue the subject farther is needless. It is abundantly clear that the religion of "Ecce Homo" is in every part and point of it a *natural* religion, and nothing more.

The fact is farther confirmed by a proof of a different kind: viz.—that mankind could be "*ripened*" by natural religion for the reception of Christianity *only upon the supposition* that Christianity itself were of the *same* kind. The "natural religions" of the heathen nations, and "Gentile legislation," *might* prepare the way for Christianity, *if—but only if*—Christianity itself were some farther development of natural religion. This, therefore, must be the opinion of the author of "Ecce Homo." It evidently is so.

Now it follows, as an inevitable conclusion from these premises, that the whole system of religion inculcated in "Ecce Homo" is nothing more than NATURAL RELIGION.

But there is another conclusion equally inevitable, and which may perhaps appear at first more startling. The system of religion inculcated by the author of "Ecce Homo" is *identical with the Deism of Tom Paine and other, so-called, Atheists*:—identical in substance and in all essential points, though differing in points of secondary importance.

The proof of this fact is soon stated. It has been shown that the whole system of "Ecce Homo" is nothing more than Natural Religion—since a direct Revelation from God is virtually, but really, denied throughout.

But what was the professed creed of Tom Paine?

It was *Deism*—he gloried in being a *Deist*. That is, he believed everything which is usually included under the term *Natural Religion*—to the rejection of Revealed Reli-

gion altogether. He believed in God as the great First Cause—the Creator of the world, and all things therein. And he acknowledged the goodness, wisdom, and beneficence of God, as shown in the creation of the world, and the constant supplying of the wants of men. He also held that we ought to learn, from the goodness of God to us, to show kindness and to do good to each other—and professed himself an admirer of *philanthropy*.

This was the creed of Tom Paine. And in what does the creed of the author of “*Ecce Homo*” differ from it?

It has been already proved, that the author of “*Ecce Homo*” utterly repudiates the Divine Inspiration of the Scriptures; that he treats Moses as little better than a barbarian—the Evangelists as by no means to be entirely trusted—the Gospel of St John as too suspicious to be trusted at all, except when confirmed by the other three Gospels—and none of them as any better than common histories. Nay, it may well be questioned whether he would speak of *Thucydides* or *Tacitus* with the disrespect he shows for the Evangelists. He says that “he was concerned with four writers who, in nearness to the events they record and *probable* means of acquiring information, belong to the better class of historical witnesses, but *whose veracity has been strongly impeached by critics*, both on the ground of internal discrepancies and of the *intrinsic improbability* of their story.”—Pref., p. 6. He hints that there may have been “exaggerations,” and even “inventions,” and “stories related which have no foundation whatever”—and he treats the “*story*” of the Temptation, as he calls it, as a mere fabrication, save that “in its substance it can scarcely be other than true”—while, however, his own version of the “*story*” proves incontestably that he considers the whole narrative to be a series of false-

hoods, with the sole exception that the Saviour did "find himself in a barren region without food."

Now when a man speaks thus of a narrative, it is idle to say that he *believes* it. He does not believe either the narrative to be true, or the narrators to be honest and truthful men. For an honest and truthful man would *never* be guilty of asserting as facts things which he had not the means of *knowing* to be facts. Moreover, as the Evangelists were the constant companions of Christ for three years and a half, they *could not but have the means* of knowing for certain the truth of what they relate. The author of "Ecce Homo," however, only credits their testimony when the *probabilities* are in their favour—as, when their statements agree, and are not very improbable in themselves.

This is of course treating the Evangelists as not only *uninspired* men, but also as men *unworthy of credit*.

Where, then, is the difference between the author of "Ecce Homo" and Tom Paine, in point of denying the inspiration of the Four Gospels? There is absolutely none.

The only difference is in the *manner* of their denial.

Tom Paine openly avows his disbelief—the author of "Ecce Homo" seems to think it necessary to be cautious, and to speak of the Scriptures with some apparent respect.

And if he thus treats the Gospels, it is impossible that he can believe in the inspiration of any part either of the New Testament or the Old. The same rejection of *all evidence of inspiration*, which is implied in his rejection of the Gospels, must of necessity make him reject every other part of the Bible.

We are therefore inevitably brought to this conclusion that there is no material difference between the opinions of Tom Paine and those of the author of "Ecce Homo."

There are, however, many points of positive *resemblance*

between them. Both reject Revelation—both deny the Inspiration of the Bible—both rest their whole dependence for the discovery of truth on *reason*—both are warm admirers and advocates of what they call *philanthropy*—and both look for happiness in a future life on no other ground than as the reward of virtue in this life. In a word, both alike REJECT REVEALED RELIGION.

And since the religion of both is NATURAL RELIGION ONLY, it follows inevitably that the religion of both is essentially *the same*. For unaided reason is the same faculty in all mankind alike: and, left to itself, must always rest in essentially similar conclusions. Natural religion must therefore always and everywhere be substantially the same.

It makes nothing against this conclusion that the author of "Ecce Homo" sometimes speaks of "*supernatural*" influences:—as when he speaks of Christ as "becoming for the first time conscious of miraculous powers"—and "gifted with power not only extraordinary but unlimited"—p. 12. What does the author mean by "miraculous" and "*unlimited power*"? He who was possessed of *unlimited power* could certainly be no less than *God*. But the Deity of Christ's nature is denied by the author of "Ecce Homo." If, again, he admits even that Christ was possessed of *miraculous power*, why does he hesitate to believe all the miracles attributed to Him in the Gospels? and why does he work so hard to diminish the credit of those miracles by supposing that there may be "exaggerations" and "inventions" in the account of them? But there is no end to the self-contradictions and inconsistencies of "Ecce Homo." Christ is represented on page 11 as "without ambition"—and yet on page 15 He is described as "*tempted to use force*" for the establishment of that "universal monarchy," the "vision" of which had been suggested to Him by "the new sense of supernatural power."

This temptation, again, is utterly inconsistent with the remark on page 11, that He "had a peculiar, unrivalled simplicity of devout confidence in God." If so, how was it that the temptation to use force could ever even suggest itself to His mind at all? Such writing as this is mere trifling—confusing to simple-minded readers, and insulting to all.

The only certainty we can arrive at respecting the system of "Ecce Homo" is, that there *is* no certainty of belief in it. The author rests conclusions which, if true, would be most material to the question, on his own unsupported assertion, or mere conjecture: and even when he adduces the testimony of the Gospel narrative, it is only to admit that there is more or less of *probability* in it. Of the former practice an example occurs on page 12—"We are to conceive him therefore (Christ) as becoming now for the first time conscious of miraculous powers." *Why* are we to conceive it? Simply because the author of "Ecce Homo" says so. Is there any ground for such a conception in the narrative? So far from it, he tells us himself in the next sentence, "Now none of *our biographies* point this out, and yet it is visibly the key to the whole narration." It may be visibly so to a disordered imagination, but it is visibly *not* so to any one who reads the Gospel narrative with common intelligence and respect. "What is *called* Christ's Temptation," he says, "is the excitement of his mind which was caused by the nascent consciousness of supernatural power." Now all this is sheer presumptuous imagination; and, moreover, it involves the *rejection* of the Gospel narrative, which absolutely forbids any such interpretation.

An instance of the author's reducing all religious belief to the level of mere probability occurs in page 10, which may serve once for all as a specimen. The strongest thing he says anywhere of the value of the Gospel testimony to

miracles is this—"For some of the Evangelical miracles there is a concurrence of evidence which, when fairly considered, is very great indeed; for example, for the Resurrection, for the appearance of Christ to St Paul, for the general fact that Christ was a miraculous healer of disease. The evidence by which these facts are supported cannot be tolerably accounted for by any hypothesis except that of their being true." Does then the author *believe* them certainly to be true? Not at all! "*Nevertheless*," he goes on, "*nothing is more natural than that exaggerations and even inventions should be mixed in our biographies with genuine facts.*" Then what is the value of the "*biographies*"? If there are exaggerations and even inventions mixed up with facts, the result is that the whole narrative is vitiated and worthless. For if the account of one miracle is an exaggeration or invention, why not of another? and why not of the appearance of Christ to St Paul, as well as of the Saviour's Baptism or Temptation—both of which are expressly treated by the author as more or less fabulous?

It is difficult to repress a feeling of indignation at such manifest tampering with truth the most sacred and the most vital. We must believe the entire Gospels as we find them, or we must reject them altogether. No middle course is possible. To throw doubt upon any part of them is to invalidate the whole. To call in question the veracity and discretion of the narrator in one instance is to call in question his trustworthiness as a witness altogether.

Tom Paine openly rejects the Gospel narratives: the author of "*Ecce Homo*" treats them as suspicious, exaggerated, and fabricated, in various places. The rejection of them by the former, as inspired writings, is not more complete, and is far more consistent, than that of the latter.

But the principles of Tom Paine were the principles which brought on the great French Revolution—in which, indeed, he was himself an actor, having been a member of the Revolutionary *National Convention*. He speaks himself of “the principles of the Revolution, which philosophy had first diffused,” as “*just and humane principles*.” But those principles were *the principles of Voltaire*—the philosophy which had diffused them was Voltaire's philosophy.

No one disputes the fact that the writings of Voltaire prepared and charged the mine which exploded in France in 1792, and produced such a convulsion of human society as the world has never seen before nor since. The French Revolution is directly traceable to the principles diffused by Voltaire.

And what were those principles? They were identical with those of Tom Paine. The great historian of modern Europe, Alison, thus describes them—“It was under the *specious but delusive guise* of Deism that his advances against Christianity were *veiled*; it was the *philanthropic* tendency of his principles as to the administration of the Supreme Being and the government of men, which gave them their fatal ascendancy, by *enlisting so many of the generous feelings* on his side. But in the sense of moral responsibility he was utterly deficient”—“and of the great principle of moral probation and *inherent corruption* he was throughout life the determined antagonist.”—“By following the *dictates and impulses of nature*, he thought man would arrive at once at the greatest happiness and highest destiny of his being.”—“Voltaire, however, was *no Atheist*; had he been so, the mischief he produced would have been much less considerable. No man who openly denies the existence of a Supreme Being will ever acquire a general influence over mankind.”—“It is doubtful if he believed in the immortality of the soul.”

The author of "Ecce Homo" does, indeed, avow his belief in the immortality of the soul, and seems to regard this present life as a state of probation for the life to come. There is thus one point on which Voltaire's belief is doubtful, that of the author of "Ecce Homo" faintly avowed.

On all the other points of religious belief and moral practice, the reader can judge for himself whether there is not a substantial agreement between *Voltaire* and the author of "Ecce Homo." The *specious but delusive guise* under which was *veiled* the real design of *making advances against Christianity*—the fair show of a zeal for *philanthropy*, enlisting so many *generous feelings* on his side—the antagonism against the doctrines of *moral responsibility* and *inherent corruption*—the idea that man's highest happiness and destiny would be attained by following the dictates and *impulses of nature*,—all these expressions make up a portrait for which the author of "Ecce Homo" might have sat instead of Voltaire.

With these religious, or rather irreligious opinions, Voltaire combined a moral character of notorious and infamous profligacy, inordinate vanity, and sarcastic bitterness. "The character of Voltaire's philosophy," as Alison remarks, "is clearly depicted in his private life."

Rousseau is one of the "*legislators*" commended by the author of "Ecce Homo" as benefactors of mankind. "Society," he says, "in the last century, entered upon a new period. For this new period there arose *new legislators*, and it may probably be said that *the fashion of gentleness in feelings and manners* was introduced mainly through the influence of Jean Jacques Rousseau." —p. 205.

It is worth while to inquire what was the character, and what were the opinions, of this "*new legislator*" for society; and to observe also what were the effects brought

about by his influence, so much admired by the author of "Ecce Homo."

His principles are thus described by Alison:—"In the fundamental doctrine of Rousseau's philosophy is to be found both the antagonist principle, in every age, of the Christian faith, and the spring of revolutionary convulsions all over the world. *This is the doctrine of HUMAN INNOCENCE and SOCIAL PERFECTIBILITY.*"

These are precisely the doctrines of "Ecce Homo."

We have seen in the foregoing pages, that the author's "*Enthusiasm of Humanity*"—the main-spring of his system—goes upon the supposition of the *innocence of Human Nature*; for it of necessity *excludes* the doctrine of *human guilt and corruption*.

We have seen also that the climax of virtue attainable, according to "Ecce Homo," by the force of this "*Enthusiasm of Humanity*," is "*that healthy condition of the soul in which it becomes incapable of sin.*" This is the doctrine of *individual and social perfectibility*.

The doctrine of "Ecce Homo" on these two fundamental points is the doctrine of *Rousseau* expressed in other words.

"It did not require," says Alison, "the glowing pages of Rousseau's eloquence, nor the brilliant colours which he lent alike to virtue and to vice, to give popularity to a system which proclaimed impunity to passion, and innocence to gratification; which dignified indulgence with the name of freedom, and profligacy with that of happiness; which stigmatized self-control as a violation of nature, and denounced restraint as an inroad on the benevolence of the Almighty."

This description, again, might have been written for "Ecce Homo" instead of the principles of Rousseau. *Every sentence of it is applicable to the system of "Ecce*

Homo." Only that system is not *yet* either fully avowed in all its principles, or fully developed in practice. In its present state "Ecce Homo" is only *the thin end* of the wedge. The *necessary and inevitable tendency* of its principles is to produce the full-blown maturity of the principles of Rousseau, and the same fruits.

"Ecce Homo" is *Rousseau in the bud*. And what are the fruits we may expect to follow?

"More even than by Mirabeau and Danton, the French Revolution was brought about by Voltaire and Rousseau," says the great historian of modern Europe:—"Rousseau's writings, even more than Voltaire's, brought about the French Revolution. He followed up and applied to social life what Voltaire directed only against the institutions of religion."

Let the reader well note the *sequence*—the order and progress of human thought and feeling. Voltaire was no professed Atheist, and he hated and declaimed against Democracy. "For popular rights he had no anxiety; it was the *fetters*, as he deemed them, of *religion*, which he sought to strike off the human soul. *No man was more keenly alive to the dangers of democracy.*" Yet Voltaire was the great pioneer of the French Revolution. After him came Rousseau, who "*followed up, and applied to social life, what Voltaire had directed only against the institutions of religion.*"

And what was the result? In the words of a recent periodical,—“Europe devastated, monarchies overthrown, aristocracies and all vested rights extinguished. The infidel aristocracy of France (who had imbibed Voltaire's principles) were torn to pieces, or perished on the scaffold. *Voltaire was the precursor of Robespierre.*” The principles of “Ecce Homo,” “*followed up, and applied to social life,*” would inevitably issue in like results.

But the author of "Ecce Homo" is enamoured of the "*gentleness* of feelings and manners" introduced, as he thinks, into European life by Rousseau.

"It is well," says Alison, "to see the *private life* of those by whom thrones are overturned."

And a baser wretch than Rousseau, as portrayed by the same master hand, there could hardly be. A Madame Warens, who had three times over rescued him, in youth and in manhood, from destitution incurred by his own misconduct and folly, was deserted, when in after years he was rich, and she reduced to poverty, by him who owed all to her kindness; and the only solicitude he showed respecting this his second mother, was to secure to himself what little property she might leave behind her. "He had even the barbarity," says Alison, "to look, in the midst of her afflictions, to her little succession." The historian describes also his "*disgraceful inhumanity*," his thefts, his excesses in drinking the wine he had stolen from his employer, his adulterous intrigues, his extravagant passion for gambling by which he nearly killed himself, his quarrelsomeness, his inordinate personal vanity, his youth spent in dreaming over romances, and stained with "discreditable and criminal actions," his manhood and declining years rendered infamous by his connexion with a low servant-girl whom he had seduced in youth. "She soon made him a father; but Rousseau sent his son to the foundling hospital, having first taken the precaution to efface all marks by which he could ever be recognized; and he was so pleased with this expeditious mode of ridding himself of the burden of maintaining his family, that he continued it through life. The author of so many eloquent declamations against the unnatural feelings of mothers who do not nurse their offspring, had the disgrace of sending *five* of his own children to the foundling hospital, with

such precautions against their being ever recognized, that he never could or did hear of them again.”—“Volumes would be required to recount all the follies and vices of Rousseau.” *

Such was Jean Jacques Rousseau, one of those whom the author of “*Ecce Homo*” honours as the “*legislators*” and benefactors of mankind—and such were the fruits of his *legislation*.

It is worth while, further, to trace out what was the *character*, and what the *accompaniments*, of that softening and refinement of feelings and manners which he is supposed by the author of “*Ecce Homo*” to have introduced.

“It is sometimes instructive,” (again I quote from Alison) “to trace out the *self-reform* of the men who undertake to purify the world. Nothing, too, is so characteristic of the state of society in the French capital at that period—of that unparalleled *mixture of polish of manners, with thirst for indulgence*; of talent in conversation, with frivolity of conduct; of *elegance in habit, with baseness in inclination*; of sentiment in writing, with selfishness in conduct; of taste in feeling, with corruption in practice; of freedom of thought, with servility of action; of declamations on liberty, with dispositions to slavery—as the lives of these extraordinary men. And little was to be expected of a revolution which commenced with a library bequeathed to a young infidel (Voltaire) by an old courtesan, and was fanned by the declamations on parental affection of a libertine father who had consigned his five children to a foundling hospital.”

The reader will form his own judgment, from this account, how far the author of “*Ecce Homo*” is a safe guide—and whether his system is an *explanation* of Christianity, or a delusion, and a *mockery* of it. It has been proved

* Alison's *History of Europe*, chap. ii.

that the system of "Ecce Homo" is in all essential points identical with the doctrines of Tom Paine, Voltaire, and Rousseau. It is customary to call these men Atheists; but such they did not call themselves. Let no one imagine that because they are called Atheists, they were worse than Deists, which was the designation they gave themselves. Practically, *Atheism* and *Deism* amount to the same thing—and both are practically equivalent to "*Natural Religion*." The professed Atheist denies that there is any God at all—the Deist denies that God is such as He is revealed in the Bible. The difference is simply this—the Atheist believes in no God—the Deist believes in a God who does not exist. For there is no other God but the God and Father of our Lord Jesus Christ—one God in Three co-equal Persons.

The truth is, that the work which Voltaire did in France a hundred years ago, is being done over again in England now.

And the men who are doing it are the authors of "Essays and Reviews," and of "Ecce Homo"—and Colenso, and Maurice, and Kingsley, and Dean Stanley—and the whole school of Freethinkers and Broad Church writers, in the Established Church as well as out of it. *They are shaking the very foundations of all religious belief in the minds of the people of England.* For the foundation of all true religious belief is THE BIBLE—and the Bible is the one great object against which the attacks of these men are directed. The pretence they put forward is the "free handling of Scripture in a becoming spirit;" and under this pretence they carry on a series of attacks upon the historical truth, authenticity, and inspiration of the Scriptures, the effect of which, on minds unable to repel the attack, must be to overthrow belief in the Bible altogether.

And what must follow of necessity?

The Bible is the only solid foundation of *morality*:—when the authority of the Bible is overthrown, therefore, morality must fall with it.

The result—the *inevitable* result—must be general corruption—the destruction of all sense of moral responsibility to God—and a breaking loose from all the ties of moral obligation which bind man to man, and hold society together.

Next, there will never be wanting *Rousseaus* to “*follow up*” these demoralizing principles, and “*apply them to social life*.” Then will follow the upheavings of the masses; and those who have been the suicidal authors of the movement will see the effects of their endeavours in the convulsions of all the elements of society, and in an earthquake which will shake into ruins the whole fabric of the empire. The Throne, the Church, the laws, the whole Constitution of the British Government and British liberty, rest upon the principles which, in their turn, are based upon the Bible. Once let Britain forsake the Bible, and the hour of righteous retribution, by the very nature of moral causes and effects, will not be far off. These are not exaggerated fears or visionary fancies: they are results *certain* to follow if principles such as those of “*Ecce Homo*” shall ever be generally embraced in England. The tendency of *principles* is as invariable as the attraction of the magnet to the pole. History, therefore, continually repeats itself—what happened in France in the eighteenth century would happen again in any country in which the same principles should have attained the same predominance.

CHAPTER XIV.

The system of "Ecce Homo" shown to be as contrary to facts as it is contradictory to Scripture.

TRUTH in *principle* must always be realized in *fact*: that is, if our opinions are correct, they will be always borne out by experience.

The first instance I shall mention in which fact does not bear out the principles of "Ecce Homo," but shows them to be false, is one which was in a former chapter (Ch. V.) deferred for future remark—viz., that facts do not confirm the expectations of the author with respect to his theory of the "Enthusiasm of Humanity."

He describes this Enthusiasm to be so perfect and infallible a principle that under its influence the soul becomes "*incapable of sin*"—and that it "can charm away the bad passions of the wildest heart." This would be certainly a very delightful result: but the author has left out one thing very essential to his delightful picture—he has not shown us that the *original* of it ever had any existence. Did he ever know an *instance* of such a result from such a principle? It is easy to make assertions—we require the *proof*. The author of "Ecce Homo" must be strangely impractical, and strangely ignorant of the ordinary facts of human life, if he can believe that the drunkard's infuriate thirst—the miser's gloating over his hoard—the sensualist's heated blood—the "ruling passion, strong in death," of ambition, love of money-making, family pride, and a hundred other

sins, will quit their hold of the heart around whose every fibre they are entwined—at the call of admiration for another man's virtue! The thing is preposterous and ridiculous. However, as we are now to deal with facts, the author of "*Ecce Homo*" should *produce a case* in point. He cites St Paul—but we have seen that St Paul gave a very different account of the matter.

But here, indeed, is another instance in which the theory of "*Ecce Homo*" is rebutted by facts.—The author takes it for granted, that all the great results of Christianity have been brought about by the "*Enthusiasm of Humanity*"! How then was it that this "*Enthusiasm of Humanity*" was never heard of till yesterday? The author says it *was* heard of, but the first Christians gave it another name—they called it *Faith*! We deny it: and we have proved that faith is not the "*Enthusiasm of Humanity*," nor anything like it. But this is perhaps the proper place to go a little farther into this matter.

We have, happily, St Paul's own account of what *faith* is, as *he* understood it—and as it had been exemplified from the time there was first a believer in the world. This precious history of faith is found in the eleventh chapter of his Epistle to the Hebrews.

"Faith is the substance of things hoped for, the evidence of things not seen"—or, in modern language, the *realizing* of what is unseen—such a belief of unseen things as enables us to view them as *realities*. What has this to do with enthusiasm of any kind? There are, indeed, unseen realities the *belief* of which may kindle ardent desires in the soul—but the *belief* is not the *ardent desire*. To confuse the two things is to confuse the cause with the effect. There are unseen realities the belief of which excites no ardour or enthusiasm—as it follows here:

"Through faith we understand that the worlds were

framed by the word of God." What has this in common with enthusiasm? The author of "*Ecce Homo*" says that the early Christians called the "Enthusiasm of Humanity" *faith*. Substitute, then, the one term for the other:—"Through the *Enthusiasm of Humanity* we understand that the worlds were framed by the word of God"! We smile at the absurdity—but if the author of "*Ecce Homo*" is right in his account of faith, the change of words would produce no absurdity, but merely the expression of the same sense in other words.

"By faith Abel offered unto God a more excellent sacrifice than Cain." Why? Because Abel *believed* those truths which the author of "*Ecce Homo*" denies—his own guilt and helpless ruin by sin—and the necessity, in order to his pardon, of the promised *Atonement* by the sacrifice of the Lamb of God to take away the sin of the world—in token of his faith in which, he offered the appointed sacrifice of "*firstlings of his flock*"—*lambs*—which served as types to represent the Lamb of God, and to express his faith in the promised Redeemer. What had Abel's faith to do with either enthusiasm or humanity?

"By faith Abraham, when he was tried, offered up Isaac"—"accounting that God was able to raise him up even from the dead"—and by *that* means to make him the father of many nations, according to the promise.

So also Noah—Sarah—Isaac—Joseph—acted, and received blessings, simply through *believing a promise*, or *obeying a command in consequence* of believing what God had spoken: without the remotest connexion with any ardour of feeling whatever.

And does the author of "*Ecce Homo*" believe that all "the noble army of martyrs," described in ver. 35–38, endured every extremity of suffering—every atrocity of cruelty—and "counted not their lives dear unto them—

selves," merely from "an instinctive loyalty to goodness," which is natural more or less to all mankind? So he must believe, if he believes his own theory: and if he so believes, he believes what is infinitely more incredible than anything his theory denies—and which, moreover, has no bearing upon the nature of the case.

The martyrs endured through *faith*—faith in *the promise of God*, whose they were, and whom they served—and "*that they might obtain a BETTER RESURRECTION.*"—Ver. 35.

These are *facts*—and they are facts the weight of which crushes into dust the wretched theory of "Ecce Homo."

Again—the system is opposed to facts in respect of what the author lays down upon the important subject of *family affection*. "Family affection," he says, "in some form is the almost indispensable root of Christianity. This family affection is rightly called natural, that is to say, *it will come of itself* if it be not artificially hindered. It becomes, therefore, a principal duty of Christians to remove all hindrances out of the way of family affection."—p. 217.

But "what are these hindrances?" "They are," he replies, "innumerable"—"incompatibilities of temperament"—heartless marriages, and cynical coldness in families as the consequence—pinching poverty and hunger—a feeling of clanship and national exclusiveness—and in the State itself "divisions arising, embittered by superciliousness on the one side and envy on the other, between the high-born and the low-born"—the cares of life and the absorbing struggle for existence, leaving no room in the heart for anything but "an intense and pitiable selfishness."

Now here are enumerated by the author two kinds of hindrances to the growth of family affection—one kind being *moral*, the other *physical*.

But is it not manifest that the system of "Ecce Homo" is here at variance with the actual facts of human nature

and of real life? How came these moral hindrances ever to arise at all—these “incompatibilities of temperament,” which he truly describes as so “painful and malignant”? What is the plain English of these “incompatibilities of temperament”? Simply, the *selfish tempers* which give rise to all domestic squabbles—all social disturbances—all international wars.

Whence, then, first arose this lurking *selfishness*? What were the hindrances which prevented the full growth of that lovely plant of *family affection*, unruffled by a breeze, in the *first* human family?

And whence arise those *physical* hindrances, of poverty—want—woe—the struggle for existence—corroding cares?

And how comes it that these physical difficulties lead to selfishness at all? They ought to do the exact reverse. A shipwrecked crew, on a raft in mid ocean, have every inducement to forget their little animosities and help one another. Adversity ought to make men brothers in sympathy, as they are fellows in affliction—not to produce selfishness, as the author of “*Ecce Homo*” says it does.

Now here is a matter in which the whole system thoroughly breaks down.

Philosophy professes to show us the reasons of things—to trace causes, deduce consequences, and account for facts.

If, therefore, the system of “*Ecce Homo*” is a philosophical system, and founded in truth, it ought to *account* for the facts of the case—the facts stated by the author himself as being the *hindrances* to the growth of *family affection*—viz., *selfish tempers*, excited frequently by *physical want and suffering*—which, however, *ought* not to excite them.

It will not do for the author to say that “*Ecce Homo*” is but a fragment, and cannot be expected to furnish a complete account of Christianity while avowedly dealing only

with a part. We must answer, that a fragment from a quarry is a *sample* of the stone found there—and all the rest will be of the same nature. In dealing with the question before us, the author of "Ecce Homo" has *falsified* the most essential part of it. He has dealt with the question of natural affection upon a supposition which is the *reverse* of the truth. He has thus not merely *left out* something that is *true*, but has *taken for granted* something that is *false*.

The truth which he has left out is the sad truth of the *corruption of man's nature by the Fall*.

The falsehood he has taken for granted, and indeed assumed as the ground of his theory, is, *that no such corruption exists*.

His system utterly fails to account for the facts. He ought to show how those moral "hindrances" *first arose*, and still continue to arise—those "*incompatibilities of temperament*," as he mildly calls them—which are more commonly called selfishness, fretfulness, hasty temper, impatience, envy, jealousy, greediness, pride, peevishness, anger, and the like.

He ought also to account for the *physical* hindrances—poverty—care—want—woe—disease.

He ought, moreover, to account for a *third* fact not less significant than either of the former class of facts—namely, the fact that difficulties and sufferings *arouse* selfish feelings at all.

He accounts for *none* of these three classes of facts.

The *Bible*, which he rejects and disparages, accounts for them all.

The account of the first is found in these words—"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and *did eat*,

and gave also unto her husband with her, and he did eat.” —“ And Adam begat a son in his own likeness, after his image.”—Gen. iii. 6—v. 3. Adam was created *in the image of God*—but his posterity are begotten *in the image of Adam*—the image of a *fallen* father, who had *lost* the image of God, and the original uprightness and glory of his nature, by sin—and who had nothing to transmit to his children but a nature *destitute* of the likeness of God, thrown out of balance by the first act of disobedience to his Maker. The “ *incompatibilities of temperament* ” are the consequences and proofs of a *corrupted heart*, inherited from Adam—the consequences

“ Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe.”

In what exact manner that fatal alteration in Adam's nature took place, we know not; but one thing is certain—that no sooner is the infant able to express feeling than it begins to express feeling which, though we cannot pronounce it sinful before the child knows right from wrong, yet is of that nature which *is* sinful from the time when moral responsibility begins. “ The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies.”—Ps. lviii. 3. Hence the deep, incurable corruption of human nature. Though an infant is incapable of actual transgression, yet the heart of the infant is destitute of any rudiment of the fear or love of God, to be developed into a principle of actual obedience to God. But even in the infant there *are* the rudiments of those passions which only such a principle of fear and love to God can restrain. So that as growth and understanding advance, the impulses of passion act without restraint. However the alteration in Adam's nature may have been

brought about, the *effect* is certain. Man by the first act of disobedience rejected the supreme dominion of God in his soul, and set up, in *His* place, *Self* as the idol of his heart. Every sin is the indulgence, in some form or other, of *Self*—instead of self-will being wholly subject to the will of God. This is the bitter *root*—from which spring all those bitter fruits, “adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.”—Gal. v. 19–21. And hence arises the proof of what was affirmed above—that the tendency of the “Enthusiasm of Humanity” advocated by the author of “*Ecce Homo*,” must inevitably be to *evil* and not to good.

For this principle, as described in “*Ecce Homo*,” has been proved to be entirely an offspring of *corrupt human nature*. And though we do not say that human nature is absolutely devoid of all amiable feelings, yet this we do say—and the author of “*Ecce Homo*” himself admits—that these amiable feelings are so stifled and overgrown by “*hindrances*,” that the tendency of human nature *upon the whole* is incomparably more towards evil than towards good. These “*hindrances*” the author of “*Ecce Homo*” says are “*artificial*,” an assertion which certainly is unintelligible without explanation: we affirm that these “*hindrances*” are nothing else but the outbreaks of *natural corruption*—and so, are themselves *natural*, and not artificial. Or they are the physical consequences of the primæval curse, and, so, natural—as being a part of the nature of things as at present constituted.

This *second* class of “*hindrances*” is accounted for in Gen. iii. 17–19:—“Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee, and thou shalt

eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return to the dust: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Death and curse run riot on the earth from that time till now. Every form and variety of physical suffering is the direct consequence of the curse of a holy and righteous God for man's disobedience.

The *third* class of "facts" is only to be accounted for by the same cause which accounts for the first. The fact that hardship and distress arouse *selfish* feelings—grudging—envy—moroseness—recklessness of the sufferings of others—hard-heartedness—this fact is of course a direct result of the same depravation of nature which ensued from the first act of sin.

Christianity is the doctrine concerning Christ, and Christ is God's remedy for man's disease—"the power of God unto salvation to all that believe."

Any system, therefore, which professes to give an account, however slight—even the briefest outline—of Christianity, must of course proceed from the starting-point of *accounting* for the disease of which it is the remedy. The merest "*fragment*" upon the subject, if it does anything, must do this. For if not, it is not merely fragmentary, but *false*—false in principle from the very outset.

Now there are facts before our eyes, some of which have already been pointed out, which certainly require to be accounted for in *any* system—whether it be called a system of morality, religion, theology, or what not—which professes to give a philosophical view of man's moral and physical well-being, and the means of promoting it—which is the professed object of "*Ecce Homo*."

That *moral evil* exists in the world *at all* is one of these facts.

Another is the existence of *physical evil*, both in man, the lower animals, and the vegetable world—in earth, air, and sea. Evil and disorder pervade the world.

The existence of the very feelings of *fear* and *shame*—(Gen. iii. 10)—the fact that mankind, alone of all created animals, require *clothing*—the similar fact of woman's "great pain and peril"—the existence of *death*—the fact that to this hour man eats his bread in the sweat of his brow while he lives, and then *dies*, and returns to his dust—all these are facts too real, too strange, and too appalling to be passed over.

Now these are just the facts which *are* passed over, and not accounted for, by every system of Natural Religion. Deists, and Rationalists—" *Essayists and Reviewers*"—and the author of "*Ecce Homo*," all completely break down here.

But there is a device to meet the failure. What if the first three chapters of Genesis—or at least the second and third—should be *allegorical*? It is the favourite theory of the Freethinking school:—one of whom not long since taught from the pulpit that the book of Genesis is "*poetry*, not history." They gain nothing by this foolish theory. The *facts* above mentioned, at least, are not allegorical—they are but too real. There they are—how are they to be accounted for? The literal and common-sense view of Genesis does account for them—the allegorical interpretation does not.

Those who insist upon having everything made clear to reason, and refuse to believe anything unless it can be *explained*, are bound by their own principles to explain these facts—to show *how* evil ever came into the world at all—*moral* evil and *physical* evil—and how, above all, the ghastly spectacle and solemn mystery of *death* came in to desolate and destroy the creation of God.

But *Rationalism* fails in nothing more signally than in giving good *reasons*. The Bible does give a rational account of all these facts—*Rationalism* gives no account of them at all.

Yet, to suppose that the good and beneficent Creator *made* man only to suffer and die—that this was part of His *design* in the creation of the world, would be of all irrational things the most irrational.

Another fact meets us, which is adduced by the author of "*Ecce Homo*" himself—the great importance and necessity of *education*.

The author admits and insists upon this necessity—and very justly.

But upon his own principles he ought to deny that education is necessary at all.

For if family affection "will come of itself," as he asserts, "if it be not *artificially* hindered," we have nothing to do but to *leave the child to himself*—only taking great care that no "incompatibilities of temperament" shall reach him—in other words, taking great care that he is never thwarted or controlled. Make the experiment—and you will have a Nero, a Caligula, a Heliogabalus—a monster of pride and passion.

If the "*hindrances*," which the author of "*Ecce Homo*" describes, are "*artificial*," then there is another fact, introduced by himself, which he is bound to account for. *How* are these artificial hindrances introduced at all? Who introduces them, and under what instigating motives, or from what inevitable necessity?

In respect of education, as well as of the facts above mentioned, man is an anomaly in creation. *How* came education ever to be needed at all? The tiger of the jungle needs none—nor the fox of the hill-side. The swallow finds its way over seas and continents without a

guide, and is as good an architect of its little clay-built nest the first time as the last. Every other animal provides for its own wants, and acts its proper part in creation without other teachers than the instincts of its nature. Why is it otherwise with the noblest of all—with *man*—who was created in the image of God, who was made to be the head of this lower world, and who is still actually the governing animal upon earth?

We ask *why*? but Rationalism has no answer to give—this is a thing not dreamt of in its philosophy. We have need of something more profound than the “*profound thinkers*” can discover, to fathom these mysteries. We must go to the good old Book for any information on these subjects—the Book in which profoundest mystery is made so marvellously simple that a child can understand sufficiently what no human intellect can fully comprehend, and no human science could ever have discovered. Science is excellent and invaluable—but only in its proper place. It can render invaluable service to mankind by pointing out the *means*, and increasing the *facilities*, of carrying out those charitable and beneficent plans which Christian philanthropy suggests. But when Science and Philosophy are set to *account* for the facts of man’s moral and physical condition, the attempt is a miserable failure—for this is a province *beyond the reach* of human reason or investigation. Much worse is the failure when Philosophy is set to find out a *remedy* for man’s misery—for the attempt is not *merely* a failure—it is an attempt which not only *fails*, but *deceives*. It allures the mind with false hopes—diverts the sufferer from the true remedy, *Christ the great Saviour for great sinners*—and wastes the precious years of life till it is too late, and death cuts off hope for ever.

Certainly it is a thing that requires to be accounted for, that there is wickedness in the world at all. That the

world is very wicked no one denies! But how came the world to be so wicked if human nature is so good?

The author of "Ecce Homo" says that there are "*good impulses*" in human nature—a "natural instinctive loyalty to goodness"—"family affection" which is "the almost indispensable root of Christianity, and which *will come of itself* if it be not *artificially* hindered"—that "the most lost cynic will get a new heart by learning thoroughly to believe in the virtue of one man"—and that "Christ commands us only to give *nature play*."

But who does not see that here is a mass of assertions not only contrary to facts, but contradictory to each other? If all that is needed is to "*give nature play*," how is it that any man needs *a new heart* at all? If the impulses of nature are good, from whence come the bad ones? If the impulses, instincts, and loyalty of the natural mind of man are good, and good affections will come of themselves, how is it that there is a thousandfold more wickedness in the world than goodness? The *natural tendencies* being good, and the hindrances only "*artificial*," the good tendencies ought certainly upon the whole to prevail.

They do not prevail; and no sophistry of the author of "Ecce Homo" can get over the fact that the world, upon the whole, is a most wicked world—instead of being as it would be according to his theory, a most moral, just, righteous, and good world.

The author of "Ecce Homo" would have every man to be "a law to himself." He would set us free from the Ten Commandments, and from the New Testament precepts, even "the special precepts of Christ" Himself, as not being "the Christian's law"—because "the Christian is a law to himself"—he would "give nature play."

Suppose then, for a moment, such a principle to be, as

the author would wish, universally received and acted upon—what would be the result?

We know what the result would be, because *the experiment has been already made*. The state of things he describes, of every man being “a law to himself,” was exactly the state of things in the world before the Flood. *No written precept had then been given to mankind*. They were left to the guidance of their own “*natural and instinctive loyalty to goodness*.” And they had *Enoch*, at least, as “a type and ideal of man,” to excite in them the “Enthusiasm of Humanity.” What was the result *then*? Such universal and intolerable wickedness that the patience of God Himself could endure it no longer—and a Deluge of waters to wash the world from its pollutions.

CHAPTER XV.

Same Subject continued. — The principles of "Ecce Homo" proved to have been the principles of those who condemned and crucified the Lord of glory, and persecuted the Apostles.

THERE is another fact which is absolutely fatal to the theory of the "Enthusiasm of Humanity" and the goodness of human nature, maintained by the author of "Ecce Homo."

He says that there is in human nature "*an overpowering attraction towards greatness and goodness, which is the germ of all that is good in human character.*"—p. 244.

The more perfect, then, the example of greatness and goodness seen in any one good man, the more overpowering, the more irresistible, will be the attraction felt towards him. "The most lost cynic will get a new heart by learning thoroughly to believe in the virtue of one man. This then, it is which is wanted to raise the feeling of humanity into an enthusiasm; when the precept of love has been given, an image must be set before the eyes of those who are called upon to obey it, *an ideal or type of man* which may be noble enough to raise the whole race, and make the meanest member of it sacred with reflected glory. Did not Christ do this?"—p. 244.

He did—and did the world fall down and worship at His feet? Did the sight of THAT MAN "*raise the feeling of humanity into an enthusiasm?*" Did every "*lost cynic*

get a new heart by learning to believe in the virtue" of THAT "one man"? Did the Pharisee and the Sadducee, disarmed, the one of his prejudice, the other of his pride of reason, confess the overpowering attractiveness of perfect virtue, and lay their submission and allegiance at the feet of Jesus?

We know what they did. *They hanged Him as a criminal.* "They cried out, Away with him, away with him, crucify him!"

That day will never be forgotten in the records of earth, or the archives of Heaven. On that day humanity was put upon its trial. It was tried and decided, once for all, and once for ever, *what is in man*—what human nature is—what it loves, what it hates.

It was, so to speak, a *representative* day. There stood, on one side, the representative of perfect virtue, "*the ideal or type of man*" in the absolute perfection of human *virtue*: on the other side the representative of human *vice*, in its most aggravated and degraded form, in the brigand and the murderer *Barabbas*. There, too, stood the representatives of mankind at large, in *the Jews*—the chosen and favoured people of God, blessed above every other nation upon earth with knowledge, enlightenment, and privilege—the most favoured, and the most favourable, specimens of mankind.

The Jews were called upon to choose between Jesus and Barabbas, whether of the two they would prefer: and in that choice was signified, once for all, the preference of mankind at large, whether it is for *perfect virtue* or for *liberty to sin*. The governor said to them, "Whether of the twain will ye that I release unto you? *They said, Barabbas.*" They preferred the man of violence and blood to the man who was the ideal and the impersonation of perfect virtue.

And the world has always confirmed that choice. Jesus warned His followers, "If they have persecuted me, they will also persecute you." *True* Christianity—not the counterfeit "Christianity" of "Ecce Homo"—has always been met by the world with hatred and persecution.

The world, we repeat, has confirmed that choice—and in another crisis of human affairs—another of those representative times when the hidden principles of human nature crop out and show themselves—a scene was enacted of precisely similar import. In the *French Revolution* the Bible was dragged through the streets tied to the tail of an ass—while exulting multitudes saluted as the object of their adoration a woman of infamous character, as the *goddess of Reason*—the chosen representative of the things in which human nature takes delight—the *pride of human reason, and the liberty of indulging human passions*. Yet "*universal morality*" was proclaimed to be the principle of the French Revolution!

The author of "Ecce Homo" says that Christ was put to death by His countrymen because He refused to employ force to set up His kingdom. This notion is a fiction of his own imagination, without a shadow of evidence or probability, and directly contradictory of the Gospel narrative. It does not mend his case. If Christ *had* used force, He would have done *wrong*; and if, therefore, the Jews put Him to death for not using force, they still put Him to death *for doing right*.

The same line of argument applies with equal force to the fact of Christianity having, always and everywhere, at its first introduction, been met with *persecution*. The fact is unquestionable: all history testifies to it. The persecutions under the Roman Emperors were among the most barbarous and bloody exhibitions of savage and fiendish cruelty which blot the annals of mankind; and must

have utterly exterminated any system of religious belief but that one which is founded upon the Rock of faith in God, and maintained in the soul by the living power of His Holy Spirit. Christians were put to death without mercy, and with every ingenuity of torture that men or devils could devise—they were stripped and thrown to wild beasts to be torn in pieces, and sewn up in sacks smeared with pitch were impaled on stakes, and set on fire to serve as torches to light the streets of Rome. The persecutions begun by the Roman Emperors were afterwards continued by the Roman Popes—and for twelve centuries and more the apostate Church of Rome has imitated, and if possible surpassed, the atrocities of Pagan Rome.

And so in every country on the face of the earth, wherever the Gospel has been faithfully preached and faithfully practised, persecution has invariably dogged its steps.

Yet we have the most ample testimony to the pure and holy lives of the early Christians, as well as of those who have suffered in more modern times.

Why, then, have Christians everywhere and always been persecuted, till Christianity had gained over public opinion to its side by the mere power of truth and of the Spirit of God?

The Emperor *Trajan* was a man of mild and humane character, yet he ordered the execution of Christians if denounced. *Pliny*, the governor of Bithynia, whose letter to *Trajan* on the subject is well known, was one of the most amiable moral characters of antiquity: yet *Pliny* punished Christians with death—and that, too, while bearing his own testimony to their blameless lives. How came this? The Christians were incomparably more moral in their lives than the Pagans. Yet no Pagan was ever persecuted for his religion—the Christians were hunted down like noxious beasts. Immorality and licentiousness of every

kind brought no penalties upon those who practised them—it was the innocence and purity of *Christians* which alone could not escape with impunity.

The author of "*Ecce Homo*" tells us that the sight of one man's virtue will give any other man a new heart: and that there is an overpowering attraction in human nature towards goodness.

If so, then Christians must have been loved, cherished, and admired everywhere. History tells us that they were everywhere hated and persecuted. The philosophic historian *Tacitus* says they were condemned as the enemies of mankind.

The theory of "*Ecce Homo*," then, is proved to be false by all history and all experience.

The expression of *Tacitus* is remarkable, and points straight to the true cause of the hatred with which real Christians always have been regarded by mankind in general, and always will be till their Lord and Master Himself shall come and honour them before God and all the holy angels.

Real Christians are enemies to the *sins* of mankind—they disapprove of the pleasures of sin and the follies of the world—they shun the indulgences of the lust of the flesh, and the lust of the eye, and the pride of life. Their principles condemn the world—and therefore it is that the world condemns their principles. "The world cannot hate you," said the blessed Saviour to His unbelieving brethren, "but *me it hateth*, because I testify of it that the works thereof are evil." And the more that Christians are like Christ, the more they are secretly hated, if not openly denounced, by the world—whether the world of heathens, or the world among those who profess and call themselves Christians.

No persecution will ever pursue the followers of "*Ecce Homo*"! and for this reason—it leaves an outlet for the in-

dulgence of men's passions. And this outlet will become wider and wider just in proportion to the extent to which the principles of "Ecce Homo" shall gain acceptance.

The "bad passions," of which the author himself does not deny the existence in human nature, are like the waters of Holmfirth Reservoir—confined by a single dam. But there was a *flaw* in the dam. Under the pressure of the mighty waters the flaw soon became a yawning breach through which the wild torrent rushed with a flood which swept all before it.

The one barrier which restrains the indulgence of men's passions is THE BIBLE—God's holy Law, revealed to prophets and patriarchs under the Old Testament, and by His own Son under the New.

Now, if there could be found a *flaw* in the barrier, the obstacle to indulgence would be removed.

"Ecce Homo" has made the *flaw*—by the specious pretext of *superseding* the Law of God by something more perfect, viz., the "Enthusiasm of Humanity." Instead of making precise laws in a commonwealth, he argues, how much better would it be, if it were possible, to give every man *the law-making power*—so that every one should be a law to himself! So, the Ten Commandments are, he says, not the Christian's law—the New Testament is not the Christian's law—even the precepts of Christ Himself are not the Christian's law—the Christian is a law to himself—being inspired with that "Enthusiasm of Humanity," which will always dictate to him the right course of action under all circumstances.

Here is the *outlet*. The "*written precept*" is an inconvenient *restraint*—it is the *barrier* against indulgence. The "Enthusiasm of Humanity" is more accommodating—it leaves great latitude for each man to *form his own ideas of duty*, at the same time that it flatters him with

the persuasion that so exalted a principle, far from misleading him, will conduct him to the true happiness and highest destinies of man.

But in answer to what has been said, the author of "Ecce Homo" may perhaps object that it is only "*the choicer spirits*" of any age that can be expected to be attracted to Christ even by the perfect ideal of virtue He presented.

If so, then his theory of the "Enthusiasm of Humanity" breaks down again—for it appears that after all there is *no* "natural and instinctive loyalty to goodness" in human nature. For if it be *natural*, it must belong to the *whole species*: and so, *all* men would be attracted by the sight of perfect virtue in Christ, and not "*the choicer spirits*" only.

But where, then, were these "*choicer spirits*" on that sad morning when the one subject of all-pervading and absorbing interest in Jerusalem was "*THE MAN CHRIST JESUS,*" as He stood before his accusers and unjust judges? Never was the attractiveness and loveliness of perfect "*virtue*" shown in such beauty and majesty as in the meekness and patience of that innocent uncomplaining Sufferer—at the moment when every injury and indignity was requited by Him with only words of forgiveness, and prayer for His bitterest enemies! •

The author of "Ecce Homo" says that those who attached themselves to Christ were "*the sounder part of the nation*"—"and almost all the genuine worth and virtue of the nation was gathered into the Christian Church; what remained without was *perversity and prejudice, ignorance of the time, ignorance of the truth, a mass of fierce infatuation.*"—p. 59.

But where then were the *Sadducees*?

Now the Sadducees were the professed "*thinkers*" of that

age. They were the *Freethinkers*—the *reasoners*—the Broad Churchmen—the Rationalists—of the day: just as the Pharisees were the Ritualists and High Churchmen of the day. Making allowance for the difference of national tempers and customs, it may be said with truth that the principles of the Sadducees were quite in harmony with the principles of “Ecce Homo.” Their leading tenet was the assertion of *freedom*—freedom in thought, freedom of will, freedom of action—in contempt of tradition and church authority. “They inculcated the reasonableness of serving God disinterestedly,” says Horne: *—a principle altogether like what the author of “Ecce Homo” maintains under the name of the “Enthusiasm of Humanity.” In short, it is not doubtful that they represented in their day the “*thinkers*”—the “*profound thinkers*”—the *Freethinkers*—of the present day.

If therefore, there is any truth in the principles of “Ecce Homo,” it is certain that the Sadducees should have gone over in a body to the cause of Christ. They, above all others, should have proved themselves to belong to “*a certain class, all such as possessed any natural loyalty to goodness, enthusiasm enough to join a great cause, and devotion enough to sacrifice something to it.*”—“Ecce Homo,” p. 67.

“What part, then, if any, did the Sadducees act towards Jesus in His hour of trial?”

Annas, the father-in-law of Caiaphas the High Priest, before whom Jesus was first dragged, was *a Sadducee*. *Caiaphas*, to whom Annas sent him bound, (John xviii. 24,) and who condemned Him to death, was *a Sadducee*. “The Sadducees,” says the learned Horne, “appear at this time to have had the chief sway in the Jewish state.” No

* Introduction to the Critical Study of the Scriptures, vol. iii. 392.

doubt, therefore, the *Chief Priests*, also, were Sadducees—who “*persuaded the people that they should ask Barabbas, and destroy Jesus.*”—Mat. xxvii. 20.

It turns out, then, that those who condemned and crucified the Lord of glory were the professed “*thinkers*”—the *Freethinkers*—of their day! for such undoubtedly were the Sadducees.

And who were the unrelenting persecutors of the Apostles afterwards?—“Then the High Priest rose up, and all they that were with him (*which is the sect of the Sadducees,*) and were filled with indignation, and laid their hands on the Apostles, and put them in the common prison”—“and *took counsel to slay them.*”—Acts v. 17, 33. And what was it that so stirred their indignation?—“By the hands of the Apostles were many signs and wonders wrought among the people: insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by night overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: *and they were healed every one.* Then the High Priest rose up, and all they that were with him, (*which is the sect of the Sadducees*) and were filled with indignation.”

What a sight was seen that day in Jerusalem! What a jubilee of rejoicing! The streets crowded with sick and suffering people, brought from far and near, who were healed every one! Was not that a day like one of the days of heaven upon earth—and should not those acclamations and tears of joy have melted into thankful sympathy the heart of every one that had the form and nature of *man*?

“Philanthropy,” says the author of “*Ecce Homo*,” “is the first and easiest lesson in positive morality.”—p. 204.

Where, then, was the philanthropy of the "*thinkers*"—the *freethinkers*—in the Apostles' days? When philanthropy was having such a triumphant jubilee as earth had never seen before, and all Jerusalem was in a tumult of rejoicing, who should have been the first and foremost in joyful sympathy but the Sadducees? *They would have been so, if the principles of "Ecce Homo" were true.* As it was, they proved themselves according to the testimony (true for once) of "*Ecce Homo*," to be included among "*the perversity and prejudice, ignorance of the time, ignorance of the truth, and that mass of fierce infatuation*" which was not "gathered into the Christian Church."

The Sadducees, says Milner, were "*a licentious, worldly-minded sect: and in their opinions they were the most corrupt of all those which at that time were maintained in Judea.*"

Here comes out the secret spring of their opposition and hatred to the Gospel. *They were corrupt in principle and licentious in practice.* The cause of their hostility to Christ and His apostles was the DOCTRINE they delivered—that holy doctrine which *condemns sinful indulgence.* The reason of their indignation at the miraculous healing of the people was because it proved *the Divine mission* of those whose preaching condemned their own licentious lives and love of pleasure.

It has ever been so. *Philanthropy* has always been put forward as the stalking-horse and pretext of Infidelity. The *liberty* which freethinkers advocate is *licence*—the freedom they admire and claim is the freedom for every man to do that which is right in his own eyes. Their pretended philanthropy is laxity of principle—it is founded in falsehood, and will fail in practice. "*While they profess liberty, they themselves are the slaves of corruption*"—while they claim for themselves and all mankind the right

of *free thought*, liberty to judge for themselves what is right, and to act accordingly, and proclaim that *this* is true philanthropy—the earthly, sensual nature of their principles always betrays itself in the fact that they sink down, by a kind of moral gravitation, into the gulf of selfishness and sensual indulgence.

The “*Philanthropy*” of those who arrogate to themselves the exclusive title of “*thinkers*,” and “*profound thinkers*,” but who are better designated by the well-understood term *Freethinkers*—is but too significantly illustrated in the Pagan philosophers, the Jewish Sadducees, and the infidel Rousseau.

If those who attached themselves to Christ were “the choicer spirits,” the “sounder part of the nation,” persons of “genuine worth and virtue,” how came it that thieves, publicans, and harlots joined Him—so that it was the common reproach brought against Him that He was “a friend of publicans and sinners”? Perhaps these were the exceptions. Be it so—but if it was their “choice spirit”—their “natural and instinctive loyalty to goodness,” that attracted them to Christ, how then was it that this same loyalty to goodness did not keep them from becoming publicans and harlots at all?

How true is the Saviour's declaration, “Except a man be *born from above*, he cannot see the kingdom of God”—cannot even perceive its nature:—“No man can come to me *except the Father* which hath sent me *draw him*.” And how much more credible, and even more probable, that a God of love and mercy should supernaturally touch the hearts of sinners and open their eyes—than the tangled mass of contradictions that oppress us in “*Ecce Homo*”—of which if we believe one part, we must, by the very necessity of that belief, reject another part!

"I thank thee," said the blessed Saviour, "O Father, Lord of heaven and earth, that thou hast hid these things *from the wise and prudent*, and hast revealed them unto *babes*. Even so, Father, for so it seemed good in thy sight." Here the mystery is solved. Those who come to Christ are they whose eyes the Holy Spirit of God opens to see themselves to be great sinners, and Christ a great Saviour such as they need.

This, and this alone, is the explanation of the fact that publicans and harlots became followers of Christ, while the learned Pharisee and the philosophic Sadducee rejected Him with scorn—of the fact that the only follower won to Christ in the hour of His humiliation and agony was the thief upon the cross, while the professed "*thinkers*"—"men of mind"—men of "*reason*" and "*free thought*"—became His betrayers and His murderers.

CHAPTER XVI.

The doctrine of the Atonement shown to be the only rational account of the Saviour's death, and the only doctrine which Christian Missions have preached with success.

ONE characteristic feature of the whole school of infidel writers, from Voltaire downwards, is their anxiety to overthrow the historical truth, and the Divine Inspiration, of the Scriptures.

There must be a *reason* for this. The reason is plain—they wish to overthrow the DOCTRINE which is wrapped up in those simple narratives.

Otherwise, what inducement could there be to spend so much time and labour in trying to pick holes in the sacred history—a history so amply authenticated that there is not another book in the whole world stamped with one hundredth part of the evidence by which the Bible is attested to be the Word of God?

Livy says that Romulus and Remus were suckled by a she-wolf—*Niebuhr* says, No—only by a woman named *Lupa*. What matters it? People in general know little about it, and care less. Why are sceptics more concerned to destroy belief in the literal truth of the first chapters of Genesis? If the Bible merely contained a history of the creation of the world, which involved *no moral facts*—no *spiritual doctrine*, sceptics would certainly care no more about it than about any other question of literary curiosity or scientific research.

But the facts of the Bible history involve DOCTRINES—and the facts and the doctrines they involve so mutually explain each other that either would be unaccountable, if not incredible, *without* the other.

If then, the *facts* can be got rid of, the *doctrines* fall to the ground.

The history contained in the first chapters of Genesis, for example, involves the doctrines of the *Fall of man by sin*—the *loss of God's image* in the soul in consequence—the promise of a *Redeemer*—the *Atonement* by which Redemption was to be accomplished, signified by the coats of skins typifying *imputed righteousness*, and by the institution of *sacrifices* of lambs and goats typifying the *substitution* of the *Redeemer's* death in the place of the *sinner's* death:—besides the doctrine of the Divine institution and perpetual obligation of the Sabbath-day, and others.

Hence the mischievous and absurd suggestion that the account of man's creation, Paradise, the forbidden fruit, &c., is all an *allegory*—"poetry, not history."

The author of "*Ecce Homo*" has said but little about the Old Testament, and has left untouched one of the most vital facts of the New—viz., the Saviour's *miraculous birth*, which involves of necessity His *Godhead*. Other facts, such as the miraculous Divine Voice, and appearance of the Holy Ghost in the form of a Dove at Christ's Baptism—the Saviour's Temptation by a personal Evil Spirit, the Devil, which is expressly stated in the narrative—the miraculous gift of the Holy Ghost at Pentecost, &c.,—he has *slurred over*, with the evident design of *explaining away* the literal facts and miraculous nature of the case. And all this very evidently for the same reason, viz., in order to *get rid* of the DOCTRINES involved in these facts.

Now there is one fact concerning the blessed Saviour's death, which he has not noticed, and which very probably

may never have occurred to him. Viewed in its true light and importance, it entirely overthrows the construction put in "Ecce Homo" upon the *death* of Christ, and absolutely requires the doctrine of the ATONEMENT as the explanation of it.

This fact is, that the blessed Saviour died under a cloud of the most appalling and intolerable *mental anguish and horror*.

The affecting proof of this fact is sufficiently supplied by those few but thrilling words, "My God, my God, why hast thou forsaken me"?

The twenty-second and fortieth Psalms had, a thousand years before, opened up, as it were, in prophetic anticipation, the feelings of the holy Saviour's inmost soul, and the depths of that mental agony as well as bodily suffering under which He was to sink into death—but upon this I do not dwell.

His own words on the Cross are sufficient—His agony and sweat of blood in the mere *prospect* of that gulf of darkness and horror into which He was to sink, are sufficient. Was it the foresight of the mere racking cross that wrung blood from every pore? To think so would be to make Jesus deficient in ordinary fortitude. No—it was the foresight of that immeasurable agony, both of body and soul, which created nature could not have sustained, and created intellect fails to comprehend.

"My God, my God, why hast *thou* forsaken me"? was the piercing bitter cry of the dying Saviour. He was FORSAKEN of God. He was made to know the horror which none else shall ever know but the lost souls in hell. While the unmitigated *wrath* of infinite Justice took possession of His whole body, making every fibre of His frame to quiver as with the touch of fire—the unmitigated *curse* of God fell upon His soul, and He was made to feel, as none

else have ever felt or ever shall feel but in hell, the terrors of the Lord—the bitterness of being FORSAKEN BY GOD.

In vain should we attempt even to frame the faintest conception of that bitterness. But the fact is apparent and undeniable, that the holy Saviour died under darkness and horror of soul—*feeling Himself forsaken by God.*

And in this one particular His death was a *contrast* to the deaths of other Christian martyrs. The constant, and one might perhaps truly say, the invariable experience of the martyrs has been *peace* in the midst of their dying agonies—and often, *very* often, *joy* which broke forth in songs or words of praise and thanksgiving till strength and utterance failed.

Look at *Stephen* before his murderers—his countenance beaming with heavenly radiance, (Acts vi. 15,) and his spirit rising above all fear of death—bold to rebuke the enemies of his Lord and Master—and then “falling asleep” with a prayer for his murderers, and calmly commending his soul to his Saviour-God.

Look at *Paul* and *Silas* in their dungeon, with bleeding bodies and aching bones, and probably expecting death on the morrow, at midnight praying and singing praises to God—(Acts xvi. 25)—or look at the martyrs of our own blessed Reformation, and their calm confidence and *peace*—if not joy—in death by stake, faggot, and flame—look at the records of every persecution and of the martyrs’ deaths. Universal history bears testimony to the fact, that the Christian martyr’s death is peaceful and often joyful—that God does NOT forsake in death His faithful servants who have preferred death to deserting Him.

Henry Martyn, when harassed to death with fatigue and fever, could retire into an orchard and there “think with sweet comfort and peace of his God”—it is the last record of his feelings.

Judson, the devoted missionary and apostle of Burmah, could say, "Lying here on my bed when I could not talk, I had such views of the loving condescension of Christ and the glories of heaven, as I believe are seldom granted to mortal man."—"Perhaps I feel something like the young bride when she contemplates resigning the present associations of her childhood for a yet dearer home—though only a very little like her—for *there is no doubt resting on my future.*"

JESUS died with a broken heart, and the piercing cry, "My God, my God, why hast *thou* forsaken me"? Jesus—the holy and Eternal Son of God—the Son of the Father's love—upon whose infinite purity of heart no sinful thought had ever rested for a moment!

The fact is incontestable—and, upon the principles of "*Ecce Homo*," unaccountable.

Yet it is a fact of such stupendous import, that any professed system of Christianity which fails to account for it must be immeasurably wrong.

The whole school of Rationalist writers, *Essayists and Reviewers*, and the "*profound thinkers*" all condemn themselves here. With one voice they assert the death of Christ to have been endured by Him ONLY as an EXAMPLE of patience and meekness.

If so, why was it a death of unspeakable horror?

Even those infidel writers who, like the author of "*Ecce Homo*," deny the Deity of Christ, yet acknowledge that He was a good and holy man. Even Tom Paine admits as much. Why, then, even upon their own showing, was the ordinary comfort in death, which distinguishes the deaths of other good men, absent from Christ? The author of "*Ecce Homo*" enlarges upon the incomparable and attractive loveliness of Christ's character: why, then, while other good men die peaceful and rejoicing, did He—

the best and holiest of all men—die in all the unspeakable horror of *feeling Himself forsaken by God?*

We pause for an answer.

No answer can be supplied by the system of “*Ecce Homo*”—or any other system which denies the FOUNDATION-TRUTH of all true religion—that CHRIST DIED, THE JUST ONE FOR THE UNJUST, BEARING OUR SINS IN HIS OWN BODY ON THE TREE.

The contrast is inexplicable even on the supposition of “*Ecce Homo*” that Christ was *no more* than man.

But this is taking ground infinitely too low. We insist upon the truth—revealed as plainly as any truth can be revealed—that JESUS is JEHOVAH. And on this ground the contrast and the mystery rise to the magnitude of immensity and infinity. That IMMANUEL—God in our nature—should suffer death at all, is a mystery and marvel which angels desire to look into. But that *in His suffering He should be forsaken by His Heavenly Father*, and left to all the horrors of darkness as a being accursed and deserted by God—this is indeed the mystery of mysteries.

But the mystery, incomprehensible in its depths as it must always be to created intellect, yet is at least *accounted* for, so that even a child can see the *reason* of it, by the truth of *the Atonement*. All is clear at once when we understand that “He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him: and by His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid upon Him the iniquity of us all.”—Isa. liii. Now, all is intelligible, all is consistent. The Son of God volunteered to be the Saviour of the lost. Pardon to the sinner could only in *one way* be granted consistently with God’s holiness and justice as a moral Governor over His creatures—viz.,

by the condign punishment of sin being inflicted upon a *Substitute*—so that all creation should both see *what* sin deserves, and also should learn that God will by no means clear the guilty. The fact that Jesus suffered as the sinner's *Substitute* explains not only the mystery of the Son of God suffering at all, but even the mystery of mysteries, that in His hour of agony the bitterest drop in His bitter cup was the being *forsaken by God*.

The *Atonement* is the *Sun* of the Christian system. *Without* it all is dark, dead, dreary, and hopeless. *With* it all is light, love, hope, joy and peace in believing. And *around* it all the other vital and saving truths of the Gospel revolve, like the planets in their appointed orbits round the sun, as the centre on which they all depend.

Again—as a matter of fact it cannot with truth be denied that it is THIS doctrine which has, through the grace of God, won all the triumphs of Christianity.

Let the question be tried *as a matter of fact*.

What was the Saviour's commission to his Apostles? "Go ye into all the world and preach the Gospel"—the *good news*—"to every creature." What good news?

Suppose the apostles, upon receiving this commission, to have gone forth preaching the principles of "*Ecce Homo*:" what would have been their doctrine? What *good news* would they have had to preach? We really cannot say: but one thing is certain—they never *did* say anything about the "*Enthusiasm of Humanity!*" Nor did they ever call upon men to repent because Christ had died as our *Example*. But they *did* call upon men to repent because "God hath appointed a day in which he will judge the world by that man whom he hath ordained: whereof he hath given assurance unto all men in that he hath raised him from the dead:"—Acts xvii. 31:—and they *did* preach that God "hath set forth Jesus Christ as

a PROPITIATION for our sins," that "He might be *just*, and yet the justifier of him that believeth in Jesus."—Rom. iii. 25, 26. They *did* preach that when we are "*justified by His blood*," we shall be saved from wrath through Him—that being "*reconciled to God by the death* of his Son, we shall be saved by his life," and can also "joy in God through our Lord Jesus Christ, by whom we have now received THE ATONEMENT."—Rom. v. 9–11.

Roman Catholics, or others, to whom the Bible is a sealed book, may be deluded by the insinuations of "*Ecce Homo*" against "*what is called the Atonement*:"—p. 72:—but to tell people who have the Bible in their hands and can read it, that St Paul did not preach Christ's death as the Atonement for the sins of the world, is insulting to their understanding.

And what was the doctrine which brought about the blessed Reformation? It was the great doctrine of *Justification by faith in the Atonement*—the "*articulus stantis aut cadentis ecclesiæ*," as Luther called it—the very "test and turning-point of a standing or falling church."

What, again, was the doctrine by which *Wesley* and *Whitfield* broke in upon the darkness and slumber of the last century? The author of "*Ecce Homo*" claims *Whitfield* as one of his "inspired men"—and represents him, as he does also St Paul, as preaching the doctrines of "*Ecce Homo*." But it is dangerous to steal in broad daylight: and the author of "*Ecce Homo*" must have great confidence in the ignorance or negligence of his readers, if he imagines that so barefaced an assumption can have any other effect than to bring disgrace upon the man who makes it. We have but to read the lives and writings of *Wesley* and *Whitfield* to be assured that they would have given their bodies to be burned rather than preach the infidelity of "*Ecce Homo*,"—and that what they preached was what

St Paul preached, that Christ "died *for our sins*, and rose again for our justification."

Once more—What is the doctrine preached by the great Protestant Missionary Societies, through whose instrumentality a new light has been shed upon the heathen world in this nineteenth century?

We know what it is. The rules and records of these great Societies are before us. Will the author of "*Ecce Homo*" venture to assert that a single missionary has ever left the shores of England charged by any Society at home to preach the doctrines of "*Ecce Homo*" or anything like them? Will he pretend that the hundreds of thousands of heathens who have been converted and saved by the preaching of Christ crucified, were converted by preaching the "*Enthusiasm of Humanity*," or any doctrine equivalent to it, called by any other than that strange name? or that it was the *moral example* of a mere man that won their hearts? Will he say that *this* is the power that has melted down the iron barriers of Hindoo *caste*, Mahometan scorn, and Negro superstition? If a single instance can be produced, let it be produced. One fact would be worth a thousand arguments.

Meanwhile thousands upon thousands of facts are ready to prove the reverse—viz., that thousands upon thousands of those among the heathen who have embraced the truth of Christ's atoning sacrifice lived a consistent Christian life, and died in peace, rejoicing in Him who "bare our sins in His own body on the tree."

The *Cyclopædia of Christian Missions* contains a report of more than fifty Missionary Societies—British, Continental, and American. Among them all, *there is not one that represents the doctrine of "Ecce Homo,"*—not one that has not always gone upon Paul's principle—"I determined to know nothing among you save Jesus Christ and

him crucified"—crucified as an atoning sacrifice for the sins of the world.

Here is a fact which the author of "*Ecce Homo*" must meet, if he desires to show that there is any truth in his system.

There is *no* truth in his system, and this fact, therefore, he cannot meet—viz., That all the great Missionary Societies which have been the means of evangelizing those heathen parts of the world which are now more or less Christianized, *have invariably taught those very doctrines which he denies*—and have taught *none of those which he advocates*.

For they have *not* taught that Christ died *only* as our example—that He was a mere man—that the Holy Spirit of God is an enthusiasm—or that "we shall win Heaven by loving our neighbour and our enemy."

But they *have* taught that Christ is "God manifest in the flesh"—that He gave Himself to suffer death as our Substitute, for our sins—that man is a fallen, corrupt being—and needs nothing less than a total change and renewal of nature by the Almighty operation of God the Holy Ghost.

These are facts. If any one doubts them, he has but to look over the rules and Reports of these Societies. He has but to inquire what are the principles of the *Church Missionary Society*—the *London Missionary Society*—the *Wesleyan Missionary Society*—the *American Board of Missions*—and fifty more besides, at home and abroad. He has but to read the biographies of *Swartz*, the apostle of South India, and his coadjutors, who kindled such a light of Gospel truth in that vast continent, one hundred and fifty years ago, as has never been extinguished, but is brighter now than ever—or of *Henry Martyn*—or *Carey*—or *Judson*—or *Marsden* the apostle of New Zealand—or

Williams the apostle of the South Sea Islands—and a host of others, of various denominations and minor differences of opinion, but all agreed in the all-important essentials—all preaching “repentance towards God, and faith toward our Lord Jesus Christ” as the sinner’s *Saviour*, by being the sinner’s *Substitute* and *atoning Sacrifice*.

Through the grace of God, and the devoted labours of men like these, we have the happiness of being able to point to vast tracts of heathendom where the banner of the Cross has been unfurled, and multitudes have been turned from darkness unto light, and from the power of Satan unto God:—the vast Continent of *India*, North, South, East, and West—*Burmah*—*China*—*Africa*, West, South, and East—*Madagascar*—the *South Sea Islands*—*New Zealand*—*North America*, even to the frozen latitudes of *Lapland* and *Greenland*—besides many other places where attempts have been made, more or less successful.

And what has been the mighty motive which stirred the hearts of Christians, and gave them no rest till, in spite of sneers at home, and apparent impossibilities abroad, they went forth in simple obedience to the command, “Go ye into all the world, and preach the Gospel to every creature”? And what was it that melted into gratitude and love the ferocious hearts of New Zealand cannibals, and the proud scorn of Hindoo Brahmins—and awakened a thrill of feeling even in the torpid soul of the brutish Esquimaux?—The answer would be the same from one and all—“The love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him that died for them and rose again”—“unto Him that loved us, and hath *washed us from our sins in His own blood*.”

While thinking on this subject, I casually opened a mis-

sionary history. These words met my eye:—"Ko-thah-byu came to die near Mr Abbot, and 'had no fears.' 'As it pleases God,' was the frame of his spirit. No mound marks his grave, no storied urn his resting-place; but the eternal mountains are his monument, and the Christian villages that clothe their sides are his epitaph. In his beloved work he was unceasingly active even to the close of his life, and seemed incapable of fatigue. 'It was *the death of Christ as a substitute*,' he used to say, with peculiar emphasis, 'that laid the foundation of our hopes. It is because He stood in our place, and suffered the penalty due to our crimes, that we who believe in Him may now be saved.'—This great truth he used to bring into almost every sermon. *His success as an evangelist was remarkable.*" This man was a native Burmese preacher, one of *fourteen thousand* regular communicants, besides *tens of thousands* of nominal Christian worshippers and readers of the blessed Bible, who were the fruits of the American Mission to Burmah in less than fifty years from its commencement.

The history of every Christian Mission and Missionary Society which has been owned and blessed by God to the conversion of the heathen—and the history of every convert brought to Christ by their means, is summed up in few words—it is THE ATONEMENT that wins sinners to Christ. It is the love of Christ in giving Himself to suffer in order to make that Atonement, that constrains the heart to repentance.

But even this would not have the effect of bringing sinners to repentance *unless Christ were God*. If any *created* being had offered himself to die for man—even were he the highest angel in heaven—his offer could not have been accepted;—for two reasons—*first*, because no created being is of dignity sufficient to exhibit in his sufferings the

majesty of God's infinitely holy Law:—but *secondly* also, because the love even of *an angel* towards man could not represent the love of *God* towards man, and therefore could not draw man's heart in love towards God.

Now these two things are both indispensable in any substitute for sinful man. He must be such, that the infinite and unspeakable holiness of God, and His hatred for sin, should be exhibited in His sufferings *for imputed sin*—and He must be *actually God* in order that the love shown to man in His voluntary suffering should be felt by man to be the *love of God Himself* towards us.

The *first* is necessary for the perfect vindication of God's holiness and righteousness while pardoning the sinner: the *second* is necessary as the natural and effectual means of *drawing* the sinner's heart to repentance and renewed submission and love to God. "I, if I be lifted up from the earth," said the blessed Saviour, "will *draw* all men unto *me*": but if He had been a mere man this could not have been the same thing as drawing men to *God*. Yet *this* is what is needed in order to *repentance*—for repentance is not (as "Ecce Homo" represents it) the mere turning over a new leaf in moral conduct—it is *the return of the heart to God*. It is the rebel heart, which has long been setting at nought God's authority, returning to its allegiance—submitting itself to God—with the feeling of entire *surrender* expressed in the words of Saul when he saw the Lord Jesus—"Lord, what wilt thou have me to do"?

And these two objects are *both* accomplished, in the infinite wisdom of God, by the atonement of "IMMANUEL"—"God manifest in the flesh." God's most holy Law is *infinitely* vindicated and honoured in the vicarious sufferings of Christ—because the dignity of the *Sufferer* is

infinite: and the sinner who looks at the Cross of Christ sees, there at once both God's infinite hatred of sin, in that He punished it on His own Son—and God's infinite love to the sinner, for both He that died, and He that gave Him to die, *is* God.

This is truly *rational*, as well as Scriptural. Such a plan of saving sinners commends itself as much to our reason, as it does to the best affections of the heart. We can understand it—we can see how, by means of it, God *can* be “just, and yet the Justifier of him that believeth in Jesus”—and how, while it satisfies the demand of God's Justice, it addresses itself with an attraction that should be irresistible, to man's heart. We can see how it fulfils the conditions of the angelic song, “Glory to God in the highest, and on earth peace, good-will towards men.” It both reconciles God to man, and conciliates man to God.

But the scheme of “*Ecce Homo*,” here as everywhere else, completely overthrows the whole plan of the Gospel.

It provides *no* satisfaction whatever for God's broken and dishonoured Law.

It ignores entirely the fact of man's *guilt*, and the condemnation *already pronounced* upon him.

It overlooks and virtually denies the fact of the *corruption of man's heart*, and the necessity of a *new and Divine gift of a new and Divine nature*. It speaks of “*the image of God in each man*”—p. 208—as if that image *still remained* in each man, and had not been *lost* by the Fall.

Accordingly, it denies the need of any *atonement* for sin: and denies the death of Christ to have been any such atonement.

It denies also the Godhead of Christ, and the personality

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and Godhead of the Holy Ghost. Indeed, upon the scheme of "Ecce Homo," no Divine agency is needed for man's salvation—for the scheme regards man as sufficient and able to save himself.

This, in very truth, is the drift and tendency of "Ecce Homo"—to EXALT HUMAN NATURE.

CHAPTER XVII.

The improvement of Morality shown by Facts to be best effected by those Doctrines which "Ecce Homo" rejects.—The Reason why Rationalists cavil at the Bible.

It has been shown that the system of "Ecce Homo," carried out to its necessary logical conclusion, *makes man to be his own god*. For it makes *human virtue* to be the highest object of man's admiration and imitation—it makes *human virtue* in one man to be the sole inspiring cause of the highest virtue in another man—it makes this developed *human virtue* in each man to be the only law by which he is to regulate his actions—and it makes *human virtue* to be the sole means and merit by which "we shall win heaven."

Take away from the system of "Ecce Homo" the names which it has surreptitiously *borrowed* from the Gospel—the sacred name of *Christ*—the names of *Christian faith—repentance—the new birth—holiness—heaven*—and there remains nothing of Christianity in it. There is absolutely nothing in the *principles* of "Ecce Homo" but what might have been written by Socrates or Confucius. It is nothing but *Natural Religion* (so called) dressed up in the language of Christianity—like the jackdaw in the fable arrayed in peacock's plumes. And what Natural Religion means we have seen in the instances of Voltaire, Rousseau, and Tom Paine.

Does the author of "Ecce Homo" desire to find a system which shall improve the morality of mankind? We recommend to his attention the following true narrative:—

In the year 1789, a ship anchored off a rock-bound island in the South Seas. The crew, after taking out what stores the vessel contained, set her on fire and committed her to the winds and waves. They numbered fifteen men, twelve having wives. "They had not long set foot on the island," says the narrative, "ere it became a stage for the display of every evil passion. They were hateful, and hating one another." The only law known among them was "the tremendously simple rule of might against right." Their history was equally simple. "Domestic warfare"—"deadly struggles between the members of this small community," plots, counterplots, revenge and murder, drunkenness and suicide, make up the whole story. In a few years there remained but one man upon the island.

This man was John Adams, the last survivor of the mutineers of the *Bounty*. The party who had originally landed on the little islet, called *Pitcairn's Island*, were nine of the mutineers, with six Otaheitan men, and some Otaheitan women.

Twenty-five years afterwards, the following account was given of this little colony by the captain of an English ship of war. This interesting settlement then consisted of forty-six persons, mostly grown up, besides infants. "The young men had open and pleasing countenances, indicating much benevolence and goodness of heart: the young women were objects of particular admiration, their faces beaming with smiles and unruffled good humour, but wearing a degree of modesty and bashfulness that would do honour to the most virtuous nation on earth. The greatest harmony prevailed in this little society; their only quarrels (and these rarely happened) being according to their own expression,

quarrels of the mouth." They were honest in their dealings, which consisted of bartering different articles for mutual accommodation. They are described as uniformly industrious, conscientious, and helpful to each other.

A similar account was given, ten years later, by another naval officer. "The young men, ten in number (who came off in a boat) were tall, robust, with good-natured countenances, which would any where have procured them a friendly reception; and with a simplicity of manner, and a fear of doing wrong, which at once prevented the possibility of giving offence."—"During the time I was with them, I never heard them indulge in a joke or other levity; and the practice of it is apt to give offence. They are so accustomed to take what is said in its literal meaning, that irony was always considered a falsehood, in spite of explanation. They could not see the propriety of uttering what was not strictly true, for any purpose whatever. The Sabbath-day is entirely devoted to prayer, reading, and serious meditation. No boat is allowed to quit the shore, nor any work whatever to be done, cooking excepted, for which preparation is made the preceding evening. In their public worship the greatest devotion was apparent in every individual: and in the children there was a seriousness unknown in the younger part of our communities at home. All that remains to be said of these excellent people is, that they appear to live together in perfect harmony and contentment: to be virtuous, religious, cheerful, and hospitable beyond the limits of prudence; to be patterns of conjugal and parental affection, and to have very few vices."

A similar testimony was borne in 1848 by the captain of another of her Majesty's ships. "I never," he wrote, "was so gratified by such a visit, and would rather have gone there than to any part of the world. They are

the most interesting, contented, moral, and happy people that can be conceived. Their delight at our arrival was beyond everything. The comfort, peace, strict morality, industry, and excessive cleanliness and neatness that was apparent about everything around them was really such as I was not prepared to witness. Their learning and attainments in general education and information really astonishing; the men a fine race, and the women and children very pretty, and their manner of a superior order, ever smiling and joyous. But one mind and wish seems to actuate them all. Crime appears to be unknown, and if there is really true happiness on earth, it surely is theirs." Their number at this time amounted to about 140.

Later still, in 1853, the following account was given by a British consul:—"The expression of the face in both sexes is generally good, often singularly noble and intellectual; their skin is dark—darker than I had expected."—"The week spent at Pitcairn's Island will be looked upon by me as one of the most interesting of my life. A state of society is there beheld which cannot be believed unless seen. In many points, particularly in the culture of their minds, a high state of civilisation presents itself, without vice or luxury, the community living in the most primitive simplicity. But the most remarkable feature in their character is that of earnest and universal piety. And from this fountain springs their brotherly love, so true, so touching, so unlike anything I had ever seen or dreamed of as animating a whole community, that it can only be likened to the feeling that exists in a deeply religious and united private family in England. So earnest is their piety, so directly does it appear to spring from Him who is the Divine Source of all religion, that I almost fancied myself in a Theocracy of the primitive ages. If I am asked, Have they *no* faults? I answer, Yes, two—to show that

they are children of Adam. The first is, that the men seemed to allow the women to work harder than themselves. The second, that there is a want of energy apparent in all they do, always excepting religious matters. In these I have summed up all I know to their disadvantage."

These testimonies extend over a period of more than fifty years—showing the substantial and permanent character of the work of grace among these poor and simple South Sea Islanders, isolated as they were on a rock in the vast Pacific Ocean.

What had brought about the wondrous change?

"The last of the party of mutineers was left on the island with five or six heathen women, and twenty fatherless children. After some time, this man, John Adams by name, became seriously impressed with the responsibility of the situation in which he was placed. Here were a number of young persons between the ages of five and fifteen years, growing up in ignorance of the God who made them. And they would, humanly speaking, in a few years have become confirmed idolaters, from the example of their heathen mothers.

"These considerations weighed heavily on Adams's mind: and it was then that he had two alarming dreams, which so affected him, that he could scarcely eat or sleep for some time, when he bethought himself of the Bible which had been brought ashore from the *Bounty*. After some search he found it, and commenced reading it—imperfectly at first, for he had never been to school, but had taught himself what he knew from scraps of paper picked up by him when a boy in the streets of London. Being, however, a man of excellent natural abilities, he was soon enabled to read with facility both the Bible and the Book of Common Prayer—a single Prayer-book also having happily been recovered from the *Bounty*. He commenced

praying in secret three times a day; nor did he pray in vain: his mind became enlightened—he saw his guilt and danger, and he was almost tempted to despair of pardon. Still, as he persevered in reading the Bible, he gradually became acquainted with the Gospel method of salvation; and by the guidance of the Holy Spirit, was enabled to come to Him who is mighty to save. In short, he was brought to Jesus.

“Now, mark the results. From this time he commenced instructing the children of the mutineers, first by reading to them portions of the Scriptures, and subsequently teaching them to read for themselves; and so anxious were the young people to learn, that on one occasion two of the lads, who were employed by Adams to make a mattock of iron from the wreck of the *Bounty*, instead of accepting the promised compensation, (a quantity of gunpowder,) told Adams they would rather he should give them some extra lessons from ‘*God’s Book*,’ a name by which they used to designate the Bible.

“And now peace and contentment pervaded this rock of the West. The young men and women entered into the social relations of husband and wife; and they, in turn, depending on that most precious promise of their all-sufficient Saviour, ‘Where two or three are gathered together in my name, there am I in the midst of them,’ instructed their children with that knowledge which is better than riches. They brought them to Jesus.

“The population of this settlement now amounts to 170 persons, who are living without any dissensions, and with but one form of Church government—that of the Church of England. The Holy Bible and the Church Prayer-book are their chief rules of guidance; their motto, ‘One faith, one Lord, one Baptism.’”*

* From a sermon preached by Mr Nobbs, in London, in 1852.

This little history needs no comment. The reader will judge for himself whether the *Pitcairners* had ever heard of the "Enthusiasm of Humanity," and whether they understood the Bible as the author of "Ecce Homo" understands, or rather, perverts it,—and whether, if they had, any such results would have been brought about as the happy state of Pitcairn's Island. *Why* does the author of "Ecce Homo" disparage the Bible? Why do the authors of "Essays and Reviews," Colenso, Dean Stanley, Kingsley, Maurice, and their whole school, wish to persuade themselves and others that parts of it are "poetry, not history"—in other words, *fales*, not *facts*? There is no history in the world so well authenticated—none preserved with the jealous anxiety and vigilance with which the Jews as a nation, and Christians as a Church, have watched over the Scriptures—none which has been the object of malicious and hostile attacks to one hundredth part of the extent to which the enemies of Christianity have carried their cavils and objections against the Scriptures. Yet no research, made in the most carping spirit—prosecuted with the most malevolent ingenuity—continued with the most persevering industry—for fifteen or eighteen centuries, have been able to produce a single fact which really contravenes the truth of the Bible.

On the other hand, as the world grows older, facts are coming to light, and evidences accumulating continually, which corroborate and confirm them:—very notably so within the last few years, by *Layard's* labours among the ruins of Babylon and Nineveh, *Porter's* discoveries among the *Giant Cities of Bashan*, and in other ways.

We ask again, Why is not the labour spent in picking holes in the Scriptures, applied at least in equal measure to searching into the evidences in their favour? Why are

the endeavours of these writers all on one side—the side of *opposition* to the Bible?

“Is there not a cause”?

The cause is not far to seek. It is the same which impels the *Church of Rome* to oppose the Bible. The Bible is opposed to Popery—and therefore Papists oppose the Bible. The Bible is opposed to Infidels—and therefore Infidels oppose the Bible.

The literal sense, and historical accuracy, of Scripture are impugned for the purpose of getting rid of the FACTS it narrates. The object of getting rid of the facts is to get rid of the DOCTRINES they establish. And the object of getting rid of the doctrines is to get rid of the PRECEPTS—“the written precepts”—which are founded on those doctrines—impressed by their weight upon the conscience—and enforced by the Divine authority of the Bible as the REVEALED AND INSPIRED WORD OF GOD.

“Ecce Homo” is but a proof and a specimen of the infidel spirit unhappily so widely spread abroad in these last “perilous times.” It is no more *Christianity* than Buddhism or Mormonism is Christianity. The author himself has truly told us what it is—a *dream*—“the most daring of all speculative dreams.” It is truly a *dream*—but the dream is not Christ’s, as the author profanely says it is. *The dream is the dream of the author of “Ecce Homo” alone.* And a dangerous dream it is, as well as a daring one—like the dream of a *sleep-walker*, who mounts upon the parapet of his house, and is dashed in pieces by falling from his perilous exaltation. The reader who is led away by the delusion it presents to him will be in danger of sharing the same fate—as one who is “in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.”

CHAPTER XVIII.

The system of "Ecce Homo" proved to be substantially the same as the French and German Atheism of the present day.—Conclusion.

LET no one imagine that the account of "Ecce Homo" and its tendencies given in the foregoing pages is a caricature, or an overdrawn picture. It has been shown as the result of our examination, that the issue of the system is to *make every man his own god*—which is the necessary consequence of *making every man a law to himself*. This, of course, is practical Atheism.

Now *this is precisely the system maintained, and the result openly advocated, by the French and German Atheists of the present day.*

"Atheism," says M. Ernest Naville,* "is raising its head in France, and there presenting itself under two forms. *Materialism* is appearing principally as an heritage from the last century. The new, or rather renewed, doctrine is *the adoration of man by man*." In proof that this is also the popular view of the *German* atheistic "*philosophy*," he tells the following anecdote: "A student, going to call on one of his fellow-students, (a pupil of Hegel's,) found him stretched on his bed, or sofa, and exhibiting all the signs of an ecstatic contemplation. 'Why, what are you doing there?' inquired the visitor. 'I am

* *The Heavenly Father*, Lecture iii.—Macmillan & Co.

adoring myself,' replied the young adept in philosophy."—*"The work of modern science,"* says the Atheist Feuerbach, *"is to set man free from God."*—"The individual owes himself to his species"—"the true sage will never refuse sacrifices which are serviceable to humanity."

The reader will not fail to observe how close is the resemblance of this doctrine of the German Atheists to the pretended "Enthusiasm of Humanity" of "Ecce Homo."

But another German Atheist, *Stirmer*, has followed out this doctrine to its ultimate and inevitable consequences, in language "hideously clear"—"Perish the people," he exclaims, "perish Germany, perish all the nations of Europe—and let man, rid of all bonds, delivered from the last phantoms of religion, recover at last his full independence"! "*Humanity*," then, justly remarks M. Naville, "is no longer in question—but the worship of *self*; it is the complete enfranchisement of selfishness."

This witness is true. Atheism is the complete enfranchisement of selfishness. And it is no less true that the complete enfranchisement of selfishness is Atheism.

"France," continues M. Naville, "setting out with the materialism of the eighteenth century, rose to that adoration of man which characterizes at the present day the greater part of its atheistical manifestations. German atheism, having as its starting-point an abstract idealism of which the adoration of man was the result, has descended to the level of materialism."—"Emancipation is the watch-word of materialism. Listen, for example, to the conclusion of Baron d'Holbach's *System of Nature*: 'Break the chains,' says he, 'which are binding men. Inspire with courage the intelligent being—give him energy—let him dare at length to love himself, to esteem himself, to feel his own dignity—let him dare to emancipate himself, let him be happy and free.'"

The atheistical philosophers, says M. Naville, "most generally *deify man*, declaring that there is *no other God than the idea of humanity*."—"At other times they make to themselves a two-faced idol, one of these faces being called *nature*, and the other *humanity*. What strangely increases the confusion is that *all the terms of language change meaning as employed by their pen*. They speak of God, of religion, of immortality; but *these sacred words have for them a totally different meaning than for the ordinary run of their readers*. Amidst these equivocations and contradictions, thought is blunted, and the sinews of the intellect are unstrung. The public, bewitched by talent and captivated by success, is deluged with writings which have the same effect as the talk of a frivolous man, or the showy tattle of a woman of the world."

Who does not recognise in these ravings the very characteristics of "Ecce Homo"?—The fountain-head of all virtue, according to the author of "Ecce Homo," is the contemplation of "*an ideal or type of man* noble and amiable enough to raise the whole race and make the meanest member of it *sacred with reflected glory*." Here we have, in other words, the "*adoration of man by man*" of the Continental Atheists.

It has been already shown that this principle resolves itself in reality into the admiration of *self*—since each individual, (though he may be "the meanest member" of the human race,) while contemplating the "ideal or type of man," is himself "*made sacred with reflected glory*." So that every man must become *sacred* in his own eyes!

This ideal, says the author of "Ecce Homo," excites in the individual who contemplates it the "Enthusiasm of Humanity":—which "gave Christ and His disciples courage to shake themselves free from the fetters even of a Divine law." The author of "Ecce Homo," therefore, sets

up this principle of *adoring man*—each man adoring himself among other men in the “reflected glory” of the ideal—and this “Enthusiasm of Humanity” which arises from it, as a *principle which is to “give us courage to shake ourselves free from the Divine law.”*

So says also the German Atheist—“*Inspire with courage the intelligent being—give him energy—let him dare at length to love himself, to esteem himself, to feel his own dignity—let him dare to emancipate himself—let him be happy and free*”—for “*the work of modern science is to set man free from God.*”

So—Give to man, says the author of “*Ecce Homo*,” “the passion of humanity raised to a *high energy*”—let him “shake himself free from the fetters of Divine law”—“free even from the fetters of Scripture”—let him understand that his own “enthusiasm of humanity is not only his *supreme* but his *only* law.”

Where, then, is the difference between “*Ecce Homo*” and the Continental Atheists? There is none—save only this, that “*Ecce Homo*” is *Atheism under the disguise of Christianity*.

Even here there is a resemblance—in the *changed meaning of terms* which is characteristic of both alike—and which in both alike is employed for the same purpose—to *mask* the real atrocity of their principles. “These corruptions of the meaning of terms,” remarks M. Naville, “are highly instructive. Doctrines contrary to the truth bear witness in this way of a secret shame in producing themselves in their true colours; just as hypocrisy is a homage which vice pays to virtue, so these barbarisms are a homage which error pays to truth.”

And what is the necessary effect upon *morality* of this system of *humanity-worship*—this setting up of Humanity as the highest object of admiration, and this admiration

of Humanity—or “Enthusiasm of Humanity”—as “the supreme and only law” which is to regulate our conduct?

The necessary effect of it is *demoralization and revolution*.

The system which makes every man to be “a law to himself”—and “the *only* law” to himself, is just simply to *annihilate morality* altogether.

The *tendency* is certain—and the *effect* inevitable just in proportion as this most godless, infidel, atheistical principle is admitted and acted upon. For it leaves every man at liberty to *constitute himself the judge of what is right and wrong for himself*—unrestrained by the fear of God or the laws of man. Such a principle has in it the germs of *universal corruption of morals*—and *universal rebellion* against all social order and government.

Alison the historian says that nothing is more certain than that even the celebrated Montesquieu conduced to bring about the French Revolution *by taking for granted the virtue and excellence of human nature*. He was contemporary with Voltaire, and “one of the greatest *thinkers*,” says Alison, “that the world ever produced:” yet *one of the greatest thinkers the world ever produced was instrumental in bringing about the most dreadful revolution the world ever witnessed*.—“Montesquieu’s celebrated doctrine that the principle of government in a monarchy is honour—in a despotism, fear—and in a republic, virtue, though not destitute of foundation, was far too broadly expressed, and proceeded on a most erroneous view of the tendency of unrestrained human conduct. It spread abroad the idea that virtue *would be* the ruling principle in republics, whereas what Montesquieu meant was that virtue was its safeguard, its preserving principle—and that is undoubtedly true; but he forgot to add what was equally true, that, in an advanced state of society, selfishness is its demon, cor-

ruption its destroyer, and that though virtue may be its theory, vice is too often its practice. But that was the great error of the eighteenth century; an error which religion had foretold, and which the French Revolution demonstrated—*an undue estimate of the virtue of mankind.*” “It was the error which brought about the French Revolution.”*

M. Naville thus sums up the practical effects of the French and German Atheism—“I cut short the enumeration of these enormities. *All rule has disappeared, all morality is destroyed.*”—“Humanity is the highest point of the universe; above it there is nothing; *Humanity is God*, if we consent to take that sacred name in a new sense. How then is it to be judged? In the name of what rule? since there is no rule: in the name of what law? since there is no law.”—“The deification of the human mind is the justification of all its acts: and, by a direct consequence, *the annihilation of all morality*”—since we are bound by the principle itself to “*accept all the acts of this humanity-deity*,” as above all law, and responsible to itself alone.

Now this is precisely the nature of the “Enthusiasm of Humanity” which forms “the very kernel”—the very root and main-spring—of the whole system of “*Ecce Homo*.” It is nothing else but the “*deification of humanity*”—the worship of the “*humanity-deity*”—“the adoration of man by man.”

So, after all, “*Ecce Homo*” turns out to be nothing more nor less than an *English version of French and German Atheism*!

This may be denied, but it cannot be disproved. Infidelity is of necessity in principle always and everywhere

* Alison's *History of Europe*, Chap. ii.

the same. It may vary in the *forms* of its manifestation—but in its nature and effects it is everywhere alike. On the Continent, it is found prevailing under the forms both of Popery on one hand, and Rationalism or avowed Atheism on the other.

And this prevalence of Infidelity, whether Popish or Atheistical, is accompanied by a flood of immorality frightful to contemplate, and proportioned to the spread of infidel principles in Europe.

“Ecce Homo” is just the latest refinement of Infidelity in England. It differs from the French and German Atheism not in any essential principles, but merely in the assumed garb of Christianity under which it is disguised. Whether the unhappy author really persuades himself that it is possible to *reconcile Christianity and Infidelity*, and combine them into one system, which is what he has attempted to do—or whether he designs to *personate Christianity*, in order afterwards to destroy it, is a matter for his own conscience to decide. Whichever be his design, the *effect* of his wretched book on the minds of those whom it influences will be the same—namely, to destroy all religious belief whatever. Just as Popery has been well called “*baptized Paganism*,” so “Ecce Homo” may be truly described as “*baptized Atheism*.”

Will honest readers of the Bible allow themselves to be deceived by such an imposture? Nothing is thought more dishonourable among Englishmen than underhand dealing, counterfeits, and false pretences. Let but the real nature of “Ecce Homo” be *seen*—stripped of its disguise of the language and institutions of Christianity—and the counterfeit will be at once consigned to its proper place. But there is danger that with some readers the disguise may succeed in perverting their minds from the simplicity of the Gospel of Christ. We have reason now, in these dangerous days,

more than ever before, to take heed to the caution given by inspired wisdom—"Beware lest any man *spoil* you"—rob you—"through *philosophy* and *vain deceit*, after the tradition of men, after the rudiments of the world, and not after Christ: FOR IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY."—Col. ii. 8, 9.

This is the one great truth which constitutes the Christian's *treasure*—the GODHEAD OF JESUS—the fact that in Christ we *behold God*—for "the WORD was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth":—John i. 14:—the fact that "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." To *spoil* us of this truth is to rob us of all that is precious in religion—to deprive us of the hope of pardon, the fountain of life, the means of salvation—it is to plunder us of joy and peace in believing, reconciliation with God, a holy life, and a happy death. When St Paul assured the trembling Philippian gaoler, "Believe in the Lord Jesus Christ and thou shalt be saved," he did not mean, "Believe that there was a man called Jesus Christ, who submitted to an unjust death that He might be an example to us"! This would have been but a poor discovery for the terrified gaoler—and it is but a poor consolation for a trembling conscience and a dying bed. No—St Paul meant, "Believe in the Lord Jesus Christ, *whose blood cleanseth from all sin*—and thou shalt be saved." It is *THIS* truth, and *THIS ALONE*, that ever wins the heart to God, persuades the sinner to repent, or enables the saint to rejoice—the blessed truth that "the blood of Jesus Christ," the Son of God, "cleanseth us from all sin."—1 John i. 7.

It is related of the great Dr Johnson, that on his dying bed he was encouraged by some injudicious friend to take comfort from the recollection of his many good deeds.

"But," replied the dying man, "how shall I know *whether I have done enough*?" That doubt is torture to an awakened conscience, and stamps with falsehood and folly the idea of "winning heaven by loving our neighbour and our enemy," or by any amount of our fancied good works.

The following true anecdote, on the other hand, adds one more to the countless seals of God's truth in the experience of believers, that "being justified by faith" in the full Atonement for sin made by the Son of God upon the Cross, "we have *peace with God through Jesus Christ*."—While a City Missionary was one day visiting the crowded families who were the inmates of a wretched house in his district, a feeble but piercing cry reached his ears—"Does your book tell anything about the blood that cleanses from sin?" He made his way up the crazy stairs to a broken door from within which the voice had proceeded. There, in a miserable garret, on a bed of straw, lay an aged woman in the last stage of disease. Her question was again repeated in yet more urgent and thrilling tones, "Oh tell me, *does* your book tell of the blood which cleanseth from all sin?" "My poor friend," said the missionary, "what do you want to know of the blood which cleanseth from all sin?"—There was something fearful in the energy of her voice and manner as she replied—"What do I want to know of it? Man, I am dying—I am going to stand naked before God. I have been a wicked woman, a very wicked woman, all my life! Once, years ago, I heard something about blood which cleanseth from all sin—oh, if I could hear of it now! Tell me—tell me, if there is anything about the blood in your book?" It is impossible to describe the eagerness with which the poor creature seemed to devour the words he read to her—and when he paused, she exclaimed, "More, more, read more!" From that time the missionary never missed a day for six weeks visit-

ing her ; and very blessed it was to see how, almost from the first, she found peace in believing in Jesus. He thought he had never watched so joyful and happy a death-bed.

And what was it that gave her peace and joy even in death ? Nothing else but the unfolding to her agonized mind the blessed truth of *the full and finished Atonement for sin, made by the Son of God upon the cross.*

And it is THIS TRUTH—and this ALONE—that is THE FOUNDATION OF CHRISTIANITY AND OF ALL TRUE MORALITY, as well as of “ HOLINESS, WITHOUT WHICH NO MAN SHALL SEE THE LORD.”

Who are those who stand before the throne of God, saved and rejoicing ? They are “ they which came out of great tribulation, and HAVE WASHED THEIR ROBES, AND MADE THEM WHITE IN THE BLOOD OF THE LAMB—THEREFORE *are they before the throne of God.*”—Rev. vii. 14.

And the joyful thanksgiving of the Lord's redeemed and believing servants may and ought to be already here on earth—“ UNTO HIM THAT LOVED US, AND WASHED US FROM OUR SINS IN HIS OWN BLOOD, AND HATH MADE US KINGS AND PRIESTS UNTO GOD AND HIS FATHER, TO HIM BE GLORY AND DOMINION FOR EVER AND EVER. AMEN.”—Rev. i. 6.

THE END.



the 1990s, the incidence of *S. flexneri* has increased in the United Kingdom [10]. In the United States, *S. flexneri* has been reported as the most common serotype in children with acute bacterial dysentery [11]. In the United Kingdom, *S. flexneri* has been reported as the most common serotype in children with acute bacterial dysentery [12].

There is a paucity of data on the epidemiology of *S. flexneri* in the United Kingdom. In the 1980s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery [12]. In the 1990s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery [13]. In the 2000s, *S. flexneri* was reported as the most common serotype in children with acute bacterial dysentery [14].

The aim of this study was to determine the prevalence of *S. flexneri* in children with acute bacterial dysentery in the United Kingdom. The study was conducted in the United Kingdom, where *S. flexneri* is the most common serotype in children with acute bacterial dysentery [12].

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